

A PRAYER

in this world may be so to liue there-
in, that in the end we may reape eternall
glory, and graunt a blessing vnto vs by thy
holy spirit, or the heavenly food of our
souls which never perisheth, that it may
be the sauour of life vnto vs, and
not the sauour of death vnto death,
and that for Iesus Christ his sake.
our only Lord and Sauiour, to
whom with thee & thy holy
spirit be yeelded from vs &
and all creatures all ho-
nor, glory, power,
might, maiestie, &
dominion, both
now and for
ever, amen,
amen.

FINIS.

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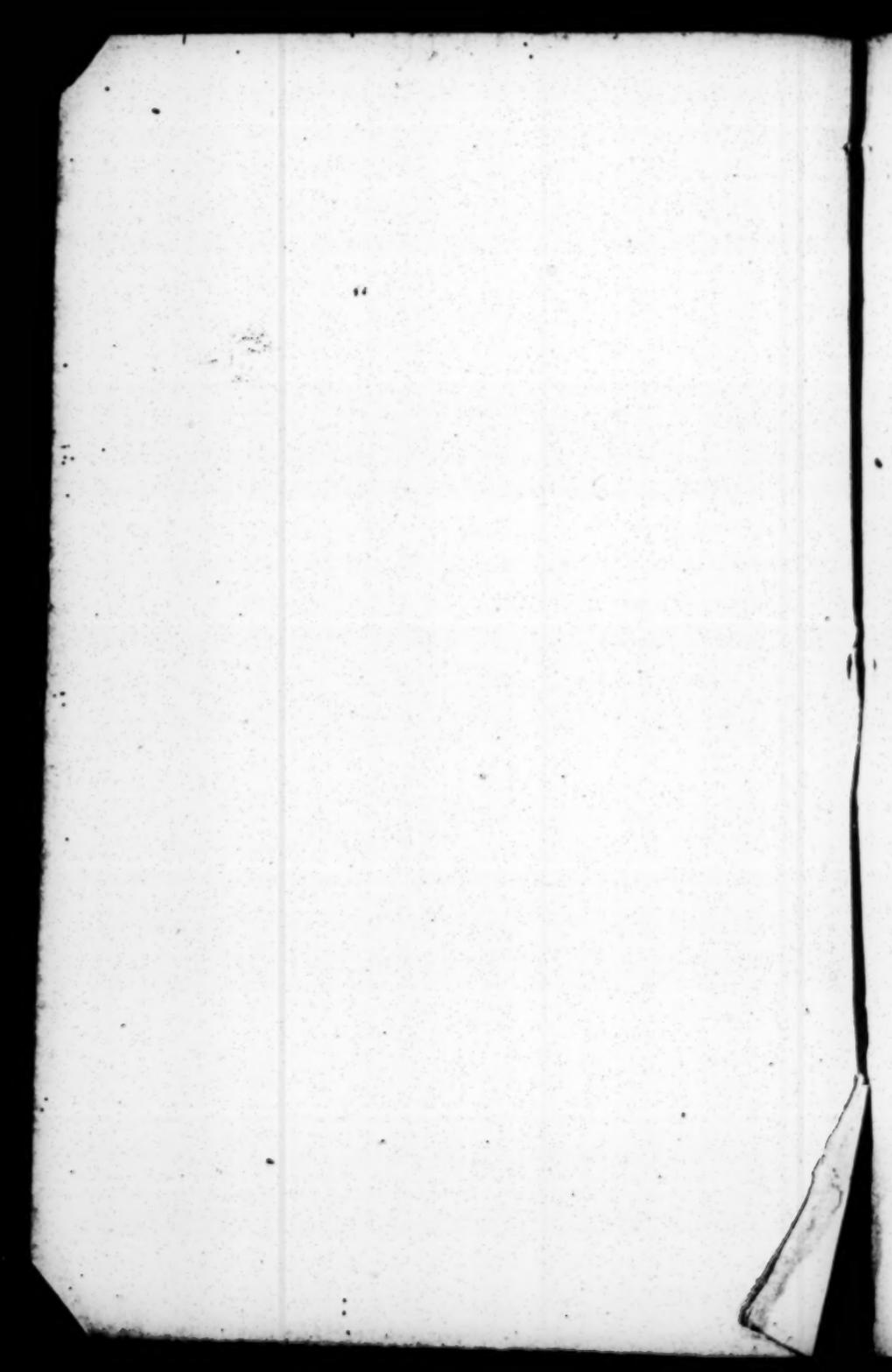
THREE
SERMONS
FVL

Of necessarie Aduertis-
ments and gracious Comforts,
for all those whose care is to worke out
their owne saluation with feare
and trembling.

By *Sam. Hieron.*

L VKE 17. 3.
Take heede to your selues.

AT LONDON,
Printed by Humphrey Lownies,
for *John Smith*: and are to be sold at
his shopp vnder Saint Mildreds Church
in the Poultrie; 1615.



TO MY VERIE Honourable good Lady

the Lady MARGARET HELE,
of Wenbury in Deuon.
(,.)

Madam;



His Sermon, whereof,
when it was preached
your eares did partake
is heere now in an o-
ther forme presented
to your handes. It
seemed welcome to you then: I hope it
shail not bee unpleasing now. you shall
 finde it here fai hfully related, according
as I speake it: and albeit the matter can-
not be soliuely from the pen, as from the
tongue, yet if it wrought any thing upon
your heart when you heard it, the having
of it by you, to looke on (at some of those
times, which I trust you do conpcionable
and constantly bestow on priuate exerci-
ses), shall not bee unprofitable. I thought

The Epistle

to haue respited the publication of it, vntill God had giuen opportunity to accom-
plish the vvhole Text (I meane the two
next verses to this heere opened) in the
place, to vwhich I was called to handle
this. But some other occasion (vwhich
your La. will guesse, though I say nothing)
hath moued me to do otherwise. And yet
that it might not goe altogether alone, I
haue accompanied it with two other Ser-
mons, in the generall matter thereof very
well agreeing to it, not long since prea-
ched, in my weeklye course in my owne
Cure. All three together, I respectiuely
offer here unto your Ladiship, as a te-
stimony of my continuall desire, to helpe
you onwards in your wel-begun iourney
towards Heauen. It were folly for me to
commend what my selfe haue done, yet
for the maine subiect of these three Ser-
mons, I may without boasting any way in
my selfe, boldly say, it is the most behoue-
full point, which your La. or any other
good Christian can be busied in. To seeke
assurance

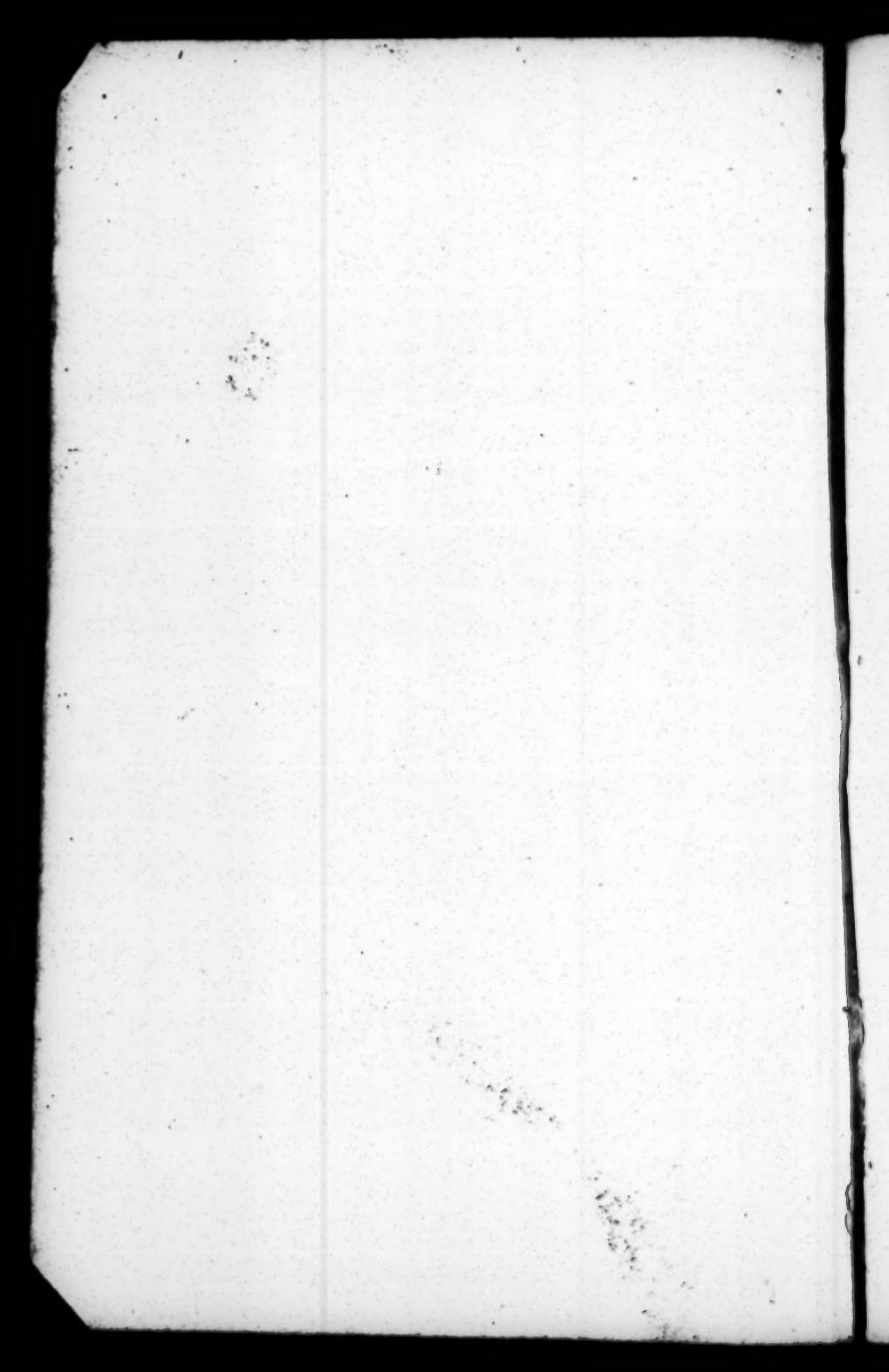
Dedicatore.

assurance of hauing the spirit , to endeour the cherishing thereof when it is felt , to be understandingly aware of sathans practices to extinquisht , to labor to bring the soule to a resolved and wel-grounded resting upon the power and grace of God through Iesus Christ , what a necessarie taske is this ? that the more your La. shall take paines heerein , the greater sweetnes shall you finde in Religion , and the more rest for your soule . Thus hoping your La. will accept of this small Gift , though not as a Recompence , yet as an acknowledgement of that Much , which in many respects I owe unto you , I pray God to increase your feeling and care , in and for that which these Sermons doe perswade : and so I rest .

Your Ladiships in
my besl obseruance ,

From Modbury , 1615 .

Sam. Hieron.



The spirituall Mans Taskē.

1 Thes. 5. 19.
Quench not the Spirit, &c.



Yfirst thoughts vpon
this Text, after I had
determined the hand-
ling of it at this time,
and in this place, were
accompanied with the
remembrance of that
saying of Salomon(a), *A threefold cord is not
easily broken*: methought I beheld here such
an holy twine, artificially made vp by S.
Paul, of three severall threeds, as beeing
made vse of for the fastening of the soule
of a Christian to his God, cannot quickly
be dissolved. For surely he, who feeling in
himselfe the graces of Gods Spirit, shall
bee consonably carefull not to quench
them, and to that end shall honour pro-

a Eccle. 4.
12.

A 4 prophecy-

The spirituall Mans taske.

phesying, and in his respectiue dependence thereupon, shall diligently examine what he heares, that, that which is good indeed hee may obediently enter-

¶ Ps. 15. 5 taine, well may I apply to him that saying of the Psalme; (b) *Hee that doth these things shall never be moved,* nothing shall bee able to preuidice the saluation of his soule. Thus briefly, to posseſſe you with a conceit of the ſpeciall worth of this Scripture. My prayer is that to the digni-ty of the place, both my handling and your hearing may be anſwerable.

I loue not to be curious about diuiſion: to the eares of that which S. Peter

c 1 Pet. 3. 4. (c) calls *the hidman of the heart,* the plaine

ſong doth alwaies make the best muſick. Thus theſe, here are three verſes, of which the firſt giues occaſion to the two later, and the two later, are apperteneances to

the firſt. The Apoſtle giuing a charge, not to quench the ſpirite, immediatly giues direcſion how, & by what meaſns to keep it in, *Despife not prophesying:* ſpeaking of propheſying, leſt whatſoeuer is preſen-
ted to vs in the ſhape thereof ſhould eft-
ſoones be honored. he annexed a cauſion
touching trial: Embrace nothing before
trial, & make much of that which is foud

*The or-
der of the
place.*

to bee good vpon triall. This is the state
of this place. I will take euery thing in
that order wherin it comes, and proceed
soas the time shall suffer. The first charge
here giuen, vpon which do b̄g the other
two, is, Not to quench the spirit: In reating
vpon which short, yet plentifull precept,
my first and speciall work must be to ex-
amine what is meant by the word Spirit in
this place; for the word quench being so
familiar as it is, needs no great inquirie.
Touching Spirit, Augustine in two seue-
rall places expounds it, of the third per-
son in the blessed Trinity, whō we cal the
holy Ghost or Spirit: & vrgeth this place
against those who denied the third per-
son, whō he terms quenchers of the spirit
because, as much as in thē lyeth, they a-
bolish the being of the h. Ghost: but in the
iudgement of the learned, this exposition
is a little too much forced: For the verie
course & current of the place, may shew
that the Apostle had an aim at somthing
within our selus, which he wold not haue
vs quench, & had no purpose heere to
maintaine the mystery of the Trinity.

Some fanaticall and Anabaptistical hu-
mers, who stand much vpon reuelations.

and

The expo-
sition of
thewords
Epist. 23.
ad Bonifa-
cium, &
hb. 5. c. c.
Epist. Par.

The spiritual Mans taske.

and I knowe not what inspirings, ende-
uour to make vse of this place, for giuing
countenance vnto them, and would haue
the Sprite heere to betoken those extra-
ordinary discoueries which they dreame
of; These (forsooth) must not bee quen-
ched, that is, must not be repressed, but
cherished, and allowed of, and men not
so precisely tyed to the words and letter
of the Scripture: But how farre this is
from the Apostles minde, the following
verse plainly sheweth, where hee com-
mends prophecying; that is, interpre-
ting of the Scripture, as a meanes for the
continuance of the heate & light of that
spirit, which hee heere perswades not to
quench: and therefore intends no such
inspirings which shall ouerthrowe the
necessity of the Scripture, or promote
that which contradicts the Scripture. So
that there is no doubt to bee made, but
that by spirit, are meant here (according
to Theophilant) *the gftes and graces of Gods*
spirit. So is the word vsed often in holy
Scripture, as Rom. 8.9. where is not ment
the very essence of the third person, but
as the same Apostle speakes else where,
the fruities of the Spirite (d); such things as
are

are wrought by the Spirit of God, by the power of the holy Ghost, in the hearts & soules of those that are the Lords.

In reference to this, a man regenerate is said to haue *a new spirite put into his bowels* (e); yea, *to be spirite* (f), *to haue receyued of the Spirite* (g), *to live in the spirite* 19. (h), and all because the Spirite of God *hath a working in him, of renewing, sanctifying, enlightning, &c.* 13.

Now, *to quench the spirit*, is, *to put out, b Gal. 5. to weaken, to abate the power and working* 25. *of those graces:* so then, *Quench not the spirite;* that is, *You that feeleyour selues to haue receyued the graces of Gods Spirite, and to bee furnished with those spirituall blessings in heavenly thinges, with which God is wont to accomplish his Elect,* looke to it, *that through your negleſt and careleſnesſe, these good things in you bee not extinguiſhed, rather labour you their encrease, and the helping of them still forward to more perfection.* Thus is the ſense.

Now wee haue gotten that, let vs proceede to enquire what we may gaine & gather hence as matter of instruction. It ſeems to me, that there be two ſpeciall points of doctrine to bee collected from these

The spirituall Mans taskē.

these wordes: 1. That it is possible for a man hauing the spirit of God, to knowe that hee bath receyued it. 2. That it is necessary for him that doth knowe hee hath receyued it, to beware how hee quencheth it. The former of these two, I rayse thus, *Quench not the spirit*, sayth the Apostle: I demand, Is it

The first possible for any man to make conscience doctrine. not to quench it, vnelle he knoweth touching himselfe that he doth enjoy it? The care to preserue a commodity, may perhaps not vnsiftly bee learned before a man hath it, but it cannot possibly bee practised before possession: & how can a man in common reason, settle himselfe to that care, before he be sure and sensible of his hauing it? It is in vaine to aduise a man not to quench the Spirit, if hee cannot assuredly know himselfe to haue receyued it. May not a man otherwise very iustly reply thus vpon this charge: Alas, you speake of not quenching the spirir; but where is it? I do neyther know now, nor shall euer be able to know, whether this spirit which you talke of, bee in me, yea, or no.

Me thinks I should not say nauch concerning this. There cannot be framed a surer

surer consequence then this. A man may & must make conscience, Not to quench the spirit, therefore a man may knowe himselfe to haue receyned the Spirite. This which is so plaine by this Text, is as apparant else where in holy Scriptures.

That there are some whom God endoweth & endueth with his spirit, I trust Inced not proue. I haue sayd somewhat to that effect already: *Paul sayde to the Romans, Yee haue receyued the spirite of ad- option (s), he hath given (vs) sayeth he, (ioyning himselfe with others, and others ⁱRo.8.15 heercin with himselfe) the earnest of the spirit (k): God hath euuen given you his bo- k2 Cor. ly Spirit (l).* Now, that they which haue ^{5.5.} receyued it, should be aware of their ^{1. Thes.} re- ceyuing it, how can it be made question ^{4. 8.} of? I thinke that I haue also the spirite of God (m). Wee must not thinke (thinke ^{m i} Cor. there) to be a word of surmise, as it is sometimes in our ordinary speaking op- ^{7.40.} posed to certainty of knowledge, as when a man sayth, I thinke it is so, but I cannot tel': but heere, I thinke, is all one with that English of ours, I trow I haue &c. Or, I take it, &c.

For,

The spirituall Mans taskē.

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That there are some whom God endoweth & endueth with his spirit, I trust I need not prove. I haue sayd somewhat to that effect already: *Paul sayde to the Romans, Yee haue received the spirit of adoption (i), he hath gauen (vs) sayeth he, (joyning himselfe with others, and others heerein with himselfe) the earnest of the spirit (k): God hath euen gauen you his ho- k 2 Cor. ly Spirit (l). Now, that they which haue 5. 5. receyued it, should be aware of their re- l 1. Thes. ceyuing it, how can it be made question 4. 8. of? I thinke that I haue also the spirite of God (m). Wee must not thinke (thinke m 1. Cor. there) to be a word of fomise, as it is sometimes in our ordinary speaking op- 7. 40. posed to certainty of knowledge, as when a man sayth, I thinke it is so, but I cannot tel: but heere, I thinke, is all one with that English of ours, It row I haue &c. Or, I take it, &c.*

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The spirituall Mans taske.

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• 2 Cor. 5.5. is, the spirit will make it selfe to be felt, & perceyued where it is: it hath such wor-
kings within a man, which cannot be se-
creted.

Ro. 8.2. It is a *spirit of life* (*p*), can a man liue, & not know it? I confesse his know-
ledge herein, in respect of the outward
working thereof, may be sometimes in-
termittid, as when one is in a swoon, or a
sleepe; and so there be fits and moodes,
in which this knowledge of the presence
of Gods spirit, is more obscure, and lesse
feeling. But in the generality, the hauing

of life cannot be vndeclared to him that liues; and so vndoubtedly, as bodily life giues evidence of it selfe, so doth spirituall life also. The spirit of God where it is, comforts, instructs, guides, leades, enlightneth, sanctifieth, is an earnest of a future inheritance, can these thinges bee wrought in a mans soule, and he not know it? There is as great an alteration effected in a man after the entrance of the spirit into him, as was in *Lazarus* when hee was rayled to life out of the graue: or as in *Bartimens*, when his sight was restored, or as in the Creple at the Temple gate, when his feete and ankle-bones receyued such strength that hee walked and leaped, and praysed God(q). q Act. 30
A man was dead, and the spirit quicke-
neth him, hee was blinde and ignorant,
and his cogitations darkned, the spirite
enlightneth him, hee was not able to
mooue a foot in the path of righteous-
nesse, the Sp rit makes him nimble and
active to runne the way of Gods com-
mandements.

How can these thinges bee vndeclared?
I vwill voluntarilie abridge
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* Ro. 3. 9.

Cor.

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The vse.

Is it pōssible for a man to know himselfe to haue the spirit of God, and is it not then necessary for euery man to make enquiry into himselfe, concerning this? If I may know this, I would faine know what warrant I haue, not to seeke to know it. Perhaps thou wilt say, It is no great matter, whether thou haue the spirit of God or no, & so it is of no greate behoofe to vse enquiry. Oh farre bee it from thee so to thinke, Hark what is said

r Ro.8.9. (r) *If any man haue not the spirit of Christ, the same is not his: there is no part in Christ without the fruition of his Spirite. Looke then how much it stands thee vpon, to vnderstand whether or no thou shalt be saued, so much also it concernes thee to know whether or no thou haue Gods spirit. And who so feeds himselfe with an hope of being saued, & yet cannot tell whether he haue receyued the spirite of God or no, hee feeds himselfe with the wind, & trusts to that which will deceipt him.*

And

And now consider here, what iust occa-
sion is giuen me, to lift vp my voyce
like a trumpet, and to cry loud against
those, who never in their liues did seri-
ously put this question to their owne
soules ; (Haue I the spirit of God !) I am
afraid there is scarce one for an hundred,
that is not guilty of this neglect, I would
all you that heare mee say this, this day,
would doe as our Sauours Disciples
did when hee tolde them that one of
them shold betray him, euery one wes
afraid of himselfe : Is it I, said one : is it
I, saide another (s) : So when you heare a
generall imputation layde vpon the
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to mens selues, whether they haue the
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of vs might be jealous of his selfe, and
say to his owne heart; What, and am I
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uids did him, (t) and happy should such t 2.Sam.
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s Mat. 26.

21.

The spirituall Mans taske.

nest communing with our selues concerning this ; this good I am sure vwould follow, that we would neuer leauе pressing and vrging question vpon question till vve had gotten some assurance in this matter. Well my trust is through the mercy of God , this vvhich I haue sayde shall not be vtterly in vaine ; but some that heare me shall be moued to this inquitie ? therefore for the furtherance and helpe of such , I will enlarge this vse ; by teaching how a man may certainly satisfie himselfe in this demand :

*Hauē I the
spirit of God or no ?* I will not heerein goe beyond the kenning of my Text : I find a fire heerein my Text, at which I may easily light such a candle , as shall abundantly direct vs in this search :

The terme of quenching heere coupled with the spirit is an argument, that the spirit of God is of a fiery nature : quenching is the peculiar to fire : Now in fire we doe all conceiue two things, 1. a light, 2. a heat. These two in this element are inseparabile: so that to apply it to our purpose , briefly (that I may not as vvee say burne day light, by discoursing further touching fire then is ne cessearie) if

if we would be assured of our hauing the spirit of God within vs, there is a spirituall light and a spirituall heat to be inquired for : the spirituall light is spoken of Eph. i. 18. viz: it is, when by Gods giuing the spirit of wisdome and revelacion, *The eyes of the understanding are enlightened, &c.* Man by nature is euен darknes it selfe, (*y*) *a very beast by his owne knowledge, (z) he perceueth not the things of the spirit of God (a)* : now vpon his being endued with the Spirit, that God, who at first commaunded the light to shine out of darkenesse, causeth a shining to breake into his heart, by giuing the light of knowledge (*b*) : This is that ointment from him that is holy (*c*). Heere upon the regenerate are said to be *light in the Lord, to be the children of the light (d), the children of the day (e)*.

So then to this first issue, wee are now come. My demand to my soule is, haue I the spirit of God? I am taught here to say, Sure if I haue, I am indued with spirituall light, whcre is then my knowledge in the things of God? vwhere is my vnderstanding in the things of Christ? am I sensible of the falling away of the

Eph. 5.8
b Jer. 10.

14.
a 1. Cor. 2.14.

b 1. Cor.

4.6.

c 1. Joh.

2.20.

d Eph.

5.8.

e 1. Thes.

5.5.

The spirituall Mans taske.

nest communing with our selues concerning this ; this good I am sure vwould follow, that we would never leauе pressing and vrging question vpon question till vve had gotten some assurance in this matter. Well my trust is through the mercy of God, this vwhich I haue sayde shall not be vtterly in vaine ; but some that heare me shall be moued to this inquitie ? therefore for the furtherance and helpe of such, I will enlarge this vse ; by teaching how a man may certainly satisfie himselfe in this demand : *Hauē I the spirit of God or no ?* I will not heerein goe beyond the kenning of my Text : I find a fire heerein my Text, at which I may easily light such a candle, as shall abundantly direct vs in this search :

How a
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The spirituall Mans taskē.

scales of ignorance from the eyes of my
minde, seele I how the myst of my natu-
rall darknesse is dispersed and dispelled,
and howe I am called into a *marnellous*
lighē (f) ? are not now the secrets of reli-
gion, such riddles and such vnsauory ob-
scurites to me, as they haue bene in times
past? Cannot my conscience witnes with
me in these things? surely the spirite of
Christ Iesus is not in mee, I am yet none
of his, I am yet a limme of the kingdome
of darknesse, a seruitour of the prince of
darknes, and if I continue so, vtter dark-
nes must needs be my portion, and I can-
not escape it.

What a matter of terrorre is this, for
all such as hate Knowledge , as please to
nouzle themselves in ignorance , which
trust to it as to the safest course; as if they
had some speciall gift of smelling out the
way to heauen in the darke: such despise
the key of Knowledge , and though they
be neuer so often and so vehemently cal-
led vpon with the words of *Danid*, *Un-
derstand yee unwise among the people , and
yee Fooles, when will yee be wise* (g)? See
how readie the Lord is to powre out his
minde unto you, and so make you understand
his

f1.Pet.
209.

gPsal.
94.8.

bis wordes, (b) ; Why will you be destroy-
ed for lacke of knowledge? yet they shew b Prou.
themselues like Salomons Foole, whose Foo-
lisnesse will not depart from him, no though
hee be brayed wth a pestell among Wheate.
(s) : They will not knowe: yea, they see
downe a lawe ouer and aboue all that e. Prou.
uer God made, that their ignorance, yea, 37.12.
though it be neuer so much affected, ne-
uer so wilfull : yet it shall excuse them,
and their good meaning shall bring them
as soone to heauen, as all the knowledge
in the World. (*Father forgiue them, for
they knowe not what they doe.*) What heart
that hath grace may not melt within him
to see that men will needes perish, and
are so desperately bent to aduenture
their soules vpon incerteaintyes?
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no presence of Gods spirite : hee that is
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consider it: If our Gospell behid, it is hid
to them that are lost (k): If there be any k 2. Cor.
that are not annoynted with eye-salve to 4.3.
• B 3 see

The spirituall Mans taske.

f1. Pet.
2.9.

scales of ignorance from the eyes of my minde, seele I how the myſt of my natu- rall darknesſe is dispersed and dispelled, and howe I am called into a maruellous light (f)? are not now the ſecrets of religion, ſuch riddles and ſuch vnsauory obſcurities to me, as they haue bene in times paſt? Cannot my conſcience witnes with me in theſe things? surely the ſpirite of Christ Iefus is not in mee, I am yet none of his, I am yet a limme of the kingdome of darkneſſe, a ſeruitour of the prince of darkneſſe, and if I continue ſo, vtter darkneſſe muſt needs be my portion, and I can- not eſcape it.

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The spirituall Mans taske.

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I might seeme to haue done with this ~~evidenc~~ of the Spirits presence : but as I was about to give it ouer, it came to my minde, that though I had saide the truth, yet if I left the matter so rawly, I might fall at vnwares into two extremities : 1. of discouraging some, who haue need rather of refreshing : 2. of putting heart into other some, who deserve rather to bee taken downe. I considered the inconueniences of both : remembraunce how dangerous it is, either to make the hearts of the righteous sad, whom the Lord hath not made sad, or to strengthen the hands of the wicked, that bee shoulde
Eze. 13. not returne from his wicked way (1). Heere-upon I laboured to adde to that vwhich I haue said a little more : 1. They vwhich may bee disheartened heereby, are such, as are weake in knowledge, dull in apprehension, hard of conceiuing ; vwho (it may be) reade and heare much and often

often, yet profit little ; they seeme to themselues, to see nothing as yet to any great purpose : to tell them then that if they haue not the gift of illumination, they haue not the spirit of God, you amaze them quite, and that little hope vvhich they sometimes had, is by this meanes vtterly ouerthrowne.

To releeue such therefore, this is to be knowne, that this light we speake of, is not at the brightest and clearest at the first, nay respectiuely to that which shall be ; when it is at the hiest, in this world, *it is but in part (m)* : when a man is vpon *m i. Cor.* the point of enterance into the state of *13.9.* grace, there is a light appeares ; (*n*) : but *n Psal.* yet it is, but as the light in the first dawning of the day, a certaine steppe from darkenesse, and a degree aboue it, but yet so tempered and intermixed with darkenesse, that as the *Poet* saith, *thou canst call it neither darkenesse, neither light :*

It is a certaine composition of both, nay at the first appearing thereof darkenesse is the predominant. The blinde man whom our Savior cured in the Gospel, after the first touch hee was asked, if

The spirituall Mans taske.

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The spirituall Mans taske.

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Thus it is in the inward man , the en-
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p Act. 18. of our S A V I O V R , liuing vnder so ex-
26. cellent a Teacher ? Are yee yet without

g Matt. understanding ? Perceiue yee not yet, &c. (q)
15. 16. I haue beeene so long time with yous , and hast
17. thou not knowne mee , &c. (r) ? So that
r John the littlenesse and dimnesse of the Light
14. 9. receiued must not disceruage : It there

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that there is some in those which com-
plaine, (as I haue saide) it is manifest by
their complaint. They complaine of
darknesse : therefore they see how it is
with them: the state of their soule is dis-
cerned by them, and what is it but light

s Eph. 5. that maketh these things manifest (s). If
83. thou art come as yet no further then to
that which is called, *A minde to know him,*
which

which is true (t), so that thou art wearie ^s 1. Ioh. g.
of thy naturall blindnesse, and if thou so.
wert put to thy choice, like the blinde
man in the storie (u), & the Lord should u Mar.
say to thee, as to him; *What wilt thou have* 10. 51.
I doe unto thee, thy answere would bee
(with reference vnto thy spirituall blind-
nesse) like his; *Lord that I may receive*
sight. If the small portion which thou
hast, bee pretious to thee, like a little
glimmering to a blinde man, when he is
in the way of turning, and thou bee dili-
gent with conscience and with constan-
cy, to vse all good meanes for increasing
of it; thou hast no cause of discourage-
ment; this little oyle in thy cruse, shall
feed thy soule, this small light shall guide
thy feet into the way of peace. This for
the first sort, that might be grieued with
this point.

There are another sort may presume
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said, and they must necessarily be redu-
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sence of Gods spirit; may not then every
one that is enlightened and furnished
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The spirituall Mans caske.

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The spirituall Mans taske.

is Christ's? I say no. Though euery one that hath receiuied the spirit of God is enlightened, yet not euery one that is enlightened hath receiuied the spirit of God in the sense wee now speake of. I know there is a working of the spirit of God in all that are enlightened with any truth of knowledge in religon; for no man can say that *Iesus is the Lord*, but by the holy Ghost (x); but yet there may be an enlightening with knowledge, which is not accompanied with that presence of Gods spirit which brings salvation: What say we to those, which shall say to Christ in that day, *Lord, Lord, haue we not prophecied in thy name?* (y) Such had enlightening: what shall we say to thone that sone against the holy Ghost, haue not they also beene enlightened? Doth not Paul speake of a possibility to know all secrets and all knowledge, and yet to be nothing (z)? I doubt not but there are many exquisitely and exactly seene in the generall doctrine of diuinity, able to teach it for the good of others, able to write and preach for the conuincing of gaineſaiers, which yet shall haue no inheritance among the Saints in light.

There be who giue small testimony of

x 1. Cor.

12. 3.

y Mat. 7.

22.

z 1. Cor.

13. 2.

any truth of sauing grace to be in them, who yet can discourse at large, eloquently & iudiciously touching matters of Religion; I confess here is an enlightening, but not such as is a pledge of regeneration. It is possible for a Comet to haue a more blazing light then one of the fixed stars; which yet vanisheth at last, and cometh to nothing: and so it may bee that some one, who is a meere Hypocrite, and but as it were the sheath and shadow of a Christian, may in some particularities of knowledge go beyond a true *Nathanael*, and put him downe quite, so that he shall be as no body in respect of him: Wherefore the kind of that knowledge must be considered of, the enlightening where-with may be a comfort indeed. Now that knowledge, hath these two speciall properties; 1. It is an experimentall knowledge; such a knowledge in religion, as a man is able to make good not onely by proofe of Scripture (though that be necessary), but by his owne particular and personall feeling: I will shew an example or two hereof. First, *Ps. 116.6. The Lord preserueth the simple*, saith *David*: there is a position in diuinity, such an one as no doubt in the generall truth thereroft many

The spirituall Mans taskē.

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Saints in light.

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any truth of sauing grace to be in them, who yet can discourse at large, eloquently & iudiciously touching matters of Religion; I confess here is an enlightening, but not such as is a pledge of regeneration. It is possible for a Comet to haue a more blazing light then one of the fixed stars; which yet vanisheth at last, and cometh to nothing: and so it may bee that some one, who is a meere hypocrite, and but as it were the sheath and shadow of a Christian, may in some particularities of knowledge go beyond a true *Nathanael*, and put him downe quite, so that he shall be as no body in respect of him: Wherefore the kind of that knowledge must be considered of, the enlightening where-with may be a comfort indeed. Now that knowledge, hath these two speciaall properties; 1. It is an experimentall knowledge; such a knowledge in religion, as a man is able to make good not onely by proofe of Scripture (though that be necessary), but by his owne particular and personall feeling: I will shew an example or two hereof. First, *Ps. 116.6.* *The Lord preserueth the simple*, saith *David*: there is a position in diuinity, such an one as no doubt in the generall truth thereof many

The spirituall Mans taske.

John
3.33.

an vnregenerate man is able by proofes and testimonies of Scriptures to confirme. But see now the maine proofe; I meane in respect of a mans owne satisfying: *I was in miserie, faith hee, and hee saved me*: This is that which Christ calleth the *seeing to ones scale that God is true* (*a*); A man can beare witnesse to the truth of God out of his owne feeling. A second example is, *Rom. 8. 1. 2.* There is no condemnation to them that are in Christ Iesus: Behold a notable point of religion; A man may conceiue the meaning of this fully, and prooue it out of Gods word plentifully, for the good of many others, and yet himselfe come short: Note therefore what proofe Paul brings in, *For the law of the spirit of life, which is in Christ Iesus, hath freed mee from the lawe of sinne and of death*: I am well able to say this is so indeed: for (blessed be God) I my self haue felt it. It is known to many that the word of God is sweet, comfortable, quickning: they know so much is testified thereof, and in a kinde of generall faith they doe beleue it: but this is nothing, vnlesse a man haue felt it so, in his owne particular: The generall point

point of the corruption of mans nature by Adams fall is apprehended & conceiued by many; but who is the man that is ready to step in, out of his own experieece touching himselfe; and to say with *Paul*,

(b) *I know that in mee, that is in my flesh, b Rom. dwelleth no good thing : and therefore well 7.18.*

might *Moses* say, *The imaginations of mans thoughts are onely euill continually.*

I could thus inlarge this point; but it shall suffice if I can make you vnderstand my meaning, as I hope you doe, by that which I haue said: yet to adde a little more light to it, I will commend to your obseruation one place of *Paul*; *Eph. 1.18.*

19. Where speaking of that knowledge which proceedes from spirituall enlightening, and shewing the matter of it (*the hope where to God calleth by the preaching of the Gospell, and the riches of his glorious inheritance in the Saints; excellent things I confesse, but yet such as they who are not interessed in them may conceiue*) heads ouer and aboue, this specialty of experimentall knowledge, and what is the exceeding greatnessse of his power toward vs which beleue: So that heere is the life of all, when a man bath a feeling and
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The spirituall Mans taske.

sense in himselfe of the vvorke of God, and of that power in renewing of his dead soule , vvhich he manifested in the raising vp of Christ Iesus.

This then is the first property of sauing knowledge , it is experimentall : as when a man can say , I know God is reconciled to sinners in the blood of his Son : for behold I am a sinner , and with me in Christ he is at peace, and these bee the evidences heereof : I am sure God heareth prayers : for thus and [thus haue I tryed him by petition , and thus and thus I haue beeene comforted : and so in the rest.

The second propertie of sauing knowledge, it is a knowledge tending to practise : It is such a light, as is made vse of, for spirituall guidance. Many haue a knowledge, but it is onely a knowing to know; they be like some humerous scho-lars which will haue every booke of note that is published, more to be able to say they haue it , then that they may vse it : The knowledge which accompanieth saluation, hath a further aime ; *Teach mee thy way O Lord , and I will walke in thy truthe (i), Give mee understanding, and I will*

c Psal.86.

xi.

will keepe thy law (d); Come let vs goe vp to d Psal.
the mountaine of the Lord. &c. Hee will teach vs his wayes , and we will walke in his paths,
(e).

e Isa. 2.3.

Heere is practice and obedience made to bee the purpose of knowledge : I rememb're what Paul said , vwhen hee was strooke to the earth, *Lord what wilt thou that I doe (f)*; He desired to know, that his knowing might appeare in doing: so that now there can be no iust matter of presumption gathered by this point , that illumination is a testim:ony of the presence of Gods spirit, so, as in those that shal be sau'd : for what if thou canst talke much, and discourse much , and reason wittily , and dispute plausibly , and relate proothes of Scripture readily, yet if this swim one-ty in thy braine , and be onely a specula-tive knowledge, no such as thou feelest the truth and sweete of in thy owne soule, go such as thou makest vse of , for the huiding and ordering of thy selfe in an woly life in that particular standing herein God hath set thee ; I will bring thee one vwho for profound know-ledge and gifts of vtterance and the like may come to schoole to thee , vwho yet be-

f Act. 9.6.

The spirituall Mans taske.

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The spirituall Mans taske.

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and

g Cap. 3.5

b s. Pers. 2. h

and the lusts of sinne (i) : vwith these the inward man is ouer-run; the field of ^{i Rom.} ^{6.12.} *S.2. Iomons* slaggard is not so cuergrown with thornes & nettles, as is the soule of man with these. I might name particulars, but all may be reduced to these two heads ; 1. A reprobate awknes to all good. 2. A ready and inclinable proanenesse, even with desire and greedines, to any manner of vngodlinesse.

Now, when the spirit of God preuailes, those corruptions are consumed: though not at once so that their being is instantly and vtterly abolished; yet so, that their height and strength, and extremity is abated; and they haue not that raigne, power, and dominion ouer a man, which they sometimes had. Hereupon it is laid, that *they which are Christ's* (and none are Christ's, but they in whom the spirit is) *have crucified the flesh, with the affections and the lusts* (k). Their corruptions in them haue received their deaths wound, ^{Galat.} 5.24. so that albeit they striue and struggle, & hinder a Christian from doing the good which hee would, yet they are past recovery: though they be not quite burnt vp & brought to nothing, but perhaps like

The spirituall Mans taskē.

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smoakie and sappy wood, are somtimes ready to put out, and to imother that fire into which they are throwne, yet they consume dayly, and can never come againe to their ancient flourishing.

I beseech you, let vs affoord the consideration of our selues about this: let vs see how the fire of Gods spirit hath seized vpon our corruptions, how it hath in any measure wasted them, and subdued them, so that wee are not so enthralled to them, and at the command and seruice of them, as intimes past. This will declare many to bee vtterly voyde of Gods Spirit; when there are such palpable corruptions to bee behelde in their liues and courses, of pride, oppression, worldliness, malice, vnmercifulnes, riot, excesse, louing of pleasure, swearing by Gods glorieus and fearefull Name, neglect of Gods worship, scorning of his word, profanng of his Sabbath. Shall it be thought, that the Kingdome of corruption is subdued in them by the power of Gods Spirit? *Where the Spirite of the Lordis, there is liberty (l),* there is freedome from the seruice of these raging sinnes. If once the Arke of GOD come into

12.Cer. 3

17.

into Dagm^t: temple, let the Idoll be never so fast seated in his shrine, yet downe he falls and breakes his necke (m): so let Gods holy Sprite once set foote in a man^t. Sam., mans Soule, though sinne bee there, as in 5. its proper place, and as I may say, in the heale^t Cittie of its Kingdome, yet immediatly it beginnes to loose its wonted hold. There is a stronger then it come, which will take away the armour of it, and triumph in the spoyles thereof: so that they which are the Lords, shall bee able with ioy of heart to make their boast, though without boasting; Our soule is escaped, as a Birde out of the Iare of the Fowler. Thankes be to God we were the seruants of sinne, but now wee are the seruents of righteousnes, and the Lords free men.

The issue then is; No wasting of corruption, no powerfull working of Gods Spirit. Doth it not appeare by the conশionable reformation of thy wayes, that the native rust of thy inward man is fretted out? I should sinne against thy soule, and against mine owne too, if I should put thee in any little hope that thou art Christis.

The spirituall Mans taske.

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The spirituall Mans taske.

I go on. This holy heat, as it consumes so it inflames , it inkindleth a certaine fire in the bosome of a Christian, producing that, which we term by the name of *Zeale*: an intention offeruency, diffused through the whole soule, begetting earnestnesse in all good seruices for Gods glory, and depth of detestation to whatsoeuer is preiudiciale thereunto. This is that, *Pauel* testified of the twelue Tribes,

n Act. 26. (n) That they serued the Lord night and day instantly : that is, with a kinde of extensi-
7. on or vehemently. So Apollo is sayde to haue beene (o) hot in spirit. It is the im-
8. prouement, or highest pitch of ones af-
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I remember what *Nehemiah* saith concerning his proceeding in the reedefying of the City and Temple of *Ierusalem* after the captiuitie ; albeit there were many discouragements , yet the busines vuent on, for (p) *the heart of the people was to worke, they were sett evpon it, and they would not be put downe : much water was not able to quench this fire. This causeth*

p Chap. 4.
6.

causeth a man, if hee bee a Magistrate, not to bee lther in his busynesse (q), but with Daz. and, to be at it betimes (r), with Job, to seeke out causes diligently (s), neuer pretending q Ro. 12. that excuse which Salomon forbids to vse, 11.

Behold wee know not of it (t); such a man, r Ps. 101. euen with his eye shall chase away evill (u). 8.

This againe, makes a man if hee bee a Minister, to haue such a fire within him as i^o.

Ieremie had, when hee was wearie of for- t Pro. 24. bearing, and could not stay (x), as was in i.

Paul at Athens, when his Spirit was stirred u Pro. 20. in him to see their superstition (y): this s. will set him on to a fulfiling of his Mini- x Cap. 20. stery; this will not suffer him to dare to g.

doe the worke of the Lord negligently y Act. 17. and perfuditorily. In euery ordinary i^o.

Christian, this will bring foorth notable effects: it will make his hearing swift(z). z Iam. 1. forward to embrace all good opportuni- i^o. ties for instruction; his praying fervent: his singing hearty; his coming to the Lords Table, not fashionable, but affectionate; his giuing to the poore cheerefull, his exhortations and admonitions to those with whome hee conuerseth, frequent and powerfull, his words of comfort vpon iust occasion, feeling and effec-

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The spirituall Mans taske.

tuall, his courses for good, eyther for himselfe, or for his children and familie, constant and vnbroke[n]; his detestation of euill, strong and implacable; his sorrowing for the sinnes of the times, deepe and piercing. These be the sparkes which this fire of zeale will cast foorth contnually where it is. Oh you now that thinke you are in the state of grace, and haue the spirit of God within you, deale effectually with your selues about this. *Can a man, sayth Salomon, carry fire in his bosome, and his clothes not be burnt (a) Is it possible to haue this heate of zeale, and not perceiue it?*

a Pro. 6.
27.

Now woe is me for the coldnesse to be found among all sorte of men. Where is your zeale for God, oh you Magistrate? where is that blessed passionatnes, which ought to bee in you, making you vnable to forbeare them that are euill? Where is your care to beautifie the house of the Lord, to endeuour the suppreſſing of the raging sinnes of the first Table, as well as the more notorious branches of the ſecond? What awofull caſe, what pity, you ſhould bee meere *Gallioes*, not caring for theſe thinges, and

counting Religion but a question of names and words? What an heauie case, that they which by their places should keepe downe euill, should by their personall practise, and by the courses of their ordinarie attendants, countenance and approue, and set vp euill, taking recognizances of poore Tipiers, for the restraint of gaming and drunkennesse, when yet the same thinges shall bee found nowhere so much as within their owne doores. Heere is poore zeale for God; woe to that stupiditie, which by these foule dishonours against God, cannot be stirred.

Well, I would yet that this zeale, which is so scarce in *Judahs Tribe*, were to bee found plentifully in the house of *Levi*: but there is a lamentable coldnesse come euon vpon vs also. I delight not to be a finger in the sores of those of mine own profession: I wish & pray, that all the Nazarites were purer then the snow, and euer yone in his place, like the polished Saphir (b) but let my right hand forgette her cunning, if euer shee vwant a finger to point (at the least) at those more then palpable testimonies of our vnzea-

^b Lam. 4.

7.

The spirituall Mans taske.

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a Pro. 6.
27.

Now woe is me for the coldnesse to be found among all sorte of men. Where is your zeale for God, oh you Magistrate? where is that blessed passionatnes, which ought to bee in you, making you verblie to forbear them that are evill? Where is your care to beautifie the house of the Lord, to endeuour the suppremacy of the raging sinnes of the first Table, as well as the more notorious branches of the second? What a wofull case, what pitty, you should bee mette *Gallioes*, not caring for these thinges, and

counting Religion but a question of names and words? What an heauie case, that they which by their places should keepe downe euill, should by their personall practise, and by the courses of their ordinarie attendants, countenance and approue, and set vp euill, taking recognizances of poore Tiplers, for the restraint of gaming and drunkennesse, when yet the same thinges shall bee found nowhere so much as within their owne doores. Heere is poore zeale for God; woe to that stupiditie, which by these soule dishonours against God, cannot be stirred.

Well, I would yet that this zeale, which is so scarce in Iudahs Tribe, were to bee found plentifully in the house of *Leni*: but there is a lamentable coldnesse come euon vpon vs also. I delight not to be a finger in the sores of those of mine own profession: I wish & pray, that all the Nazarites were purer then the snow, and euery one in his place, like the polished *Saphir* (b) but let my right hand forgette her cunning, if euer shee vyant a finger to point (at the least) at those more then palpable testimonies of our ^{b Lamm. 4.} vnzea-

The spirituall Mans taske.

vnzealousnes, and of our *Laodicean* luke-warmnesse, such as time-servuing, men-pleasing, forsaking of flockes, multipli-ing of liuings, hunting for preferments, vncompassionatenesse to the peoples soules: some never preaching, some sel-dom, some too profoundly, some too shallowly, some as good never a whitte, as never the better: these things shewe plainly we haue small zeale for the Lord of hosts. It is time that the *Angell of the couenant, who is like purging fire, and as the Fullers sope, should make speed to come into his Temple, to trie and fine the sonnes of Levi, and to purifie them as golde and siluer that they may bring offerings unto the Lord in righteousness* (c).

e Mal. 3. 1 righteouſneſſe (c).

&c.

I haue discouered the smalnesse of zeale in the heads and eyes; let vs descend a little to the viewe of the lower parts. And heere beholde at the very first, wee are encountered with a wofull spectacle: I mean the generall disgrace and dis-reputation that this zeale is in; it hath many enemies, & the world for the most part cannot abide it: folly, madnes, furie, indiscretion, headinesse, singularity, vncharitablenes, hypocrisie: like to these

are

are the rebukes that are fallen vpon it. It
is good to loue earnestly always in a good
thing, sayth S. Paul (d) : yet the worlde
commonly approoueth of earnestnesse d Gal.4.
in any thing, more then in Religion ; 18.
with pretences of temper, discretion, ad-
visednesse, moderation, they haue almost
shut zeale out of doores. I knowe there
is an extremitie in going too farre, and
there is a folly in going awry : yet no rea-
son why the indifreet and heady zeale
of some, should out-face and discounte-
nance true zeale in any. Besides this, if
wee looke vpon those, that yet will pre-
tende to approoue zeale, and make a
shew to haue some of this holy fire vpon
their hearts, what defects shall we finde,
what a naked formality in the profession
of Religion , what sleight hearing, as if
ones presence at a Sermon were enough
for him, what superficiall praying, what
lip-deuotions, what customary communi-
cating, what grudging liberality? what
eyther vtter neglect, or colde and ciuitald
performaunce of housshould holy duties,
what silence and backwardnes in the du-
tie of admonition, what easinesse to di-
gest oathes and filthy and profane spee-
ches,

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tie of admonition, what eaſiueſſe to di-
grefiothes and filthy and profane ſpee-
ches,

The spirituall Mans taske.

ches, which wee haue without any token
of dislike? Alas, where are our spirits, or
what mettall are wee made of? Doe not
these things, so true, so apparant, iustifie
against vs that we want zeale?

But I must stoppe, least I preuent my
selfe before I thinke. I haue hitherto
playde the right Spinster, and drawne
out a long thread out of a shott rolle:
sure I am, I haue not strayed from my
first ground; I will, now (as the vse in
spinning is) that I haue, as I hope suffi-
ciently, twisted this thred, briefly wind
it vpon the spill, and so set on with that
which is next.

We are charged, Not to quench the spi-
rit. From hence I haue enforced in the
doctrine, a possibility of knowing whether
or no wee haue the Spirit: I haue vrged in
the Vse, euery one to make enquirie
into himselfe concerning this, because I
know well, it is invaine for a man to
conceiuie an hope of being sau'd, if he be
not sure hereof.

Now, because to perswade enquirie
heerein, were senselesse, without di-
rection how to bee resolued by enqui-
rie, therefore I haue enlarged my selfe
in

in this, to teach how that hauing of Gods Spirit, which is a pledge of saluation, may be knowne.

The vword (*Quench*) sheweth it to haue a fiery nature; and so it hath: It is bright as fire; it is hot as fire. Bright, in the enlightning of the minde, & with a knowledge grounded vpon Scripture, confirmed by experiance, and directed to practise.

It is hot, in consuming and wasting the grossenesse of our natvie corruption, and in kindling in vs an holy zeale for GOD. Now, least through deceitfulness of our hearts, wee should imagine our selues furnished with those thinges, (not hauing them), I haue laboured to discouer our defects; as nameiy, for the former: Some, without any manner of enlightning, voluntarilie wrapt vp in the mist of ignorance; some, hauing onely some flashings of knowledge, such only as swim in the head, & are never made vse for an holy practise. For the later, The most, ouerwhelmed with the preuaikng of their owne corruptions, and without heat, or life, or courage in the things of GOD.

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The spirituall Mans taske.

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This

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in any thing too tart or peremptory, I
am content to stand or fall, at the iudge-
ment of any man, that shall indifferently
consider the state either of the times, or
of his owne soule, I desire withall, to
haue that measure met to mee, which was
oftight due to the Prophets of olde, that
as when they spake at large, *There is not*
e Ier.5.1. a man to bee found that executeth iudge-
f Chap.9. ment, and seeketh the truth (e), They bee
2. all adulterers, and an assembly of rebels(f):
g Psal.12. There is not one godly man left (g), From
1 the sole of the foot, unto the head, there is
h Esa.1.6 nothing whole (h): they were not to bee
vnderstood as if they thought there were
no particulars to bee excepted, in whom
there was some goodnesse: So whereas I
haue mentioned a generall litting in the
seruice offoule sinnes, and haue com-
playned vpon Magistrates and Ministers,
and people for want of zeale, thinke not
I go about to be-spot all, without excep-
tion.

I know well, that the Lord hath re-
serued a remnant, & there are that know
the truthe comfortably, profess it sin-
cerely, and yeeld obedience faithfully,

I know

I knowe there are zealous Magistrates, Ministers fervent in spirit, God increase the number of both ; but yet the generalltie is out of tune.

I feare mee, those that are truly zealous, are but *as the shaking of an Olive tree, two or three berries in the top the utmost boughes, &c(i). One of a City, two of a Tribe(k).* And then withall, eu'en the best of such, if they will doe themselues right, must needs yeeld: they haue neede of quickning : it shall be for their good, either to be awakened out of that security with which they are ouertaken, or to be kept from that presumption vwhich may befall them; that so they may looke againe and againe, and often vpon these evidences of hauing Gods spirit, vwhich they thinke they haue, and may be assured they are such, as shall not deceiue them in the end.

And thus I come to my second point ; *The 2. That it is necessary for him that thinkes hee doeth hath the spirit of God, to take heed of quenching it.* This is the maine thing vwhich the Apostle heere intends. I am heere necessarily to beginne my handling of this Doctrine with a question or two. Whether

The spirituall Mans taske.

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The spirituall Mans taskes

ther the Spirit of G O D once received,
may be quenched: and then if wee finde
vpon consideration that it cannot , to
what end this doctrine of Not quenching
is, and what must bee thought in it to be
intended.

To the first Question, Whether the Spirit can bee quenched, I answeire directly thus: That, vnderstanding by *Spirit*, those graces of GOD which stremme from Election, and are bestowed as the pledge and earnest of Adoption: and againe, taking the word *Quench*, at the largest, for an vtter putting out, to that the beeing of those graces, shall bee supposed vtterly to cease, and bee abolished: then thus, the Spirit cannot bee quenched. For, in him that is borne of GOD, there is a certayne Seede remaining

GOD, there is a certaine Seede remaining

11. John Still(1) and the Spirit of renewing, is a little like a spirit of judgment which is upon us.

3-9. using spring, which is never vitally dry; in John's case, his full 6 feet, is not quite enough.

^m John. i. ed., but is still *springing up unto eternitie*.
14. (m): God's spirit entereth the soules of

14. (m) : God's spirit entereth the bodies of
Rom. 8. God's beloved ones. as a dweller (n). as a

II. *remainer (o)*, not as a sojourner.

Exodus 3:6 This holy fire is such - as no

¶ **Exag. 2.6** This holy fire is such, as no blasts of
¶ **Reh. 13.** temptation can extinguish, though the di-

15. uell, like the Serpent (p) shall cast out of

13. using that the Serpent (\wp) shall cast out of his

his mouth water like a floud : yet for him to be able to quench it cleane, it is impossible. As is the fire of Gods Judge-
ment, so is that of his sauing Grace, euer both vnquenchable.

Thus to answeare the first *Quare*. Now this first giues occasion to a second : If (as you say) this holy fire bee exempted from all possibilitie of extinguisiment, why is this precept, and to what purpose will the doctrine bee which you thence coll. &c?

I answere , It was a true saying of the woman of Tekoah vnto King Dauid, set on by the subtilitie of *Ioab* to treate for *Absalon*, *GOD* (faith shee) doth appoint a meanes (q). I applie it thus: q 2 Sa.14
4. *GOD* will not, such is the stablenessse of his counsell, the vnchangeablenessse of his election, the vntrepentingnesse of his conferring sauing grace, hee will not (I say) suffer euer this heauenly fire to goe out, but hee hath sanctified a meanes to this end, he hath laide downe a course, for the effecting of his pur-
pose ; for, as determining to saue , hee ordayned a means of saluation, the death
of

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of his dearest sonne, as purposing to translate his chosen into the state of grace, hee devised an Instrument, the preaching of the Word, so resoluing the perpetuall residence of his Spirit, he hath devised a way to accomplish the same; one speciell branch of this meanes, is the continuall pressing of such quickning exhortations as this,

Deus qui aduisedly vnderstood, God will imploy fecit te sine man in the sauing of himselfe: yet not as te, non per uabit te si - an instrument working of it owne natuue strength, but as one enabled by him, to ne te. It was rightly sayd of *Austen*, if it bee
a man is sayd to labour out his owne saluation
r Phil. 2. 12. (r), yet so, as both the will and the deeds in him is Gods worke (i).

Ver. 13. It is remardeable that is sayde(t) of the
t Ro. 8.14 sonnes of G O D, They are carried by the
~~agents~~
~~in. spirat.~~ Spirit: they worke, but it is as they are wrought by Gods Spirite. And those All things, which S. Paul sayde hee did, it was wholly by a certaine secret Enabler Christ Iesus (u).

Phil.4. 23. Well then, this is Gods course, to employ His for their owne good; now if the

the question be how hee brings them to this; it is by such vrgings as this , which vwhen they are vsed, it pleafeth him to make effectuall : by my care not to quench the Spirit, hee in mee preserues his Spirit ; and this care he begins in mee by working vpon my soule, by this charge. Thus it is plaine, that there is a necessarie vse of such precepts, in as much as they bee the meanes for the bringing of those good things to passe in those that are Gods, vvhich to them and concerning them he intends. They prooue no power in man, as mans naturally, either to keep in the spirit, or to put it out. *Caluin* faith well : *The Preacher presseth it, but God worketh it, and but by this meanes he will not worke it.*

And for the fuller opening of this point, I adde this, that albeit the being of Gods spirit in those which haue received it cannot be quite abolished, yet it is possible that it may through the neglect of obedience to this holy charge, bee brought to such a lowe ebbe, that a man himselfe shall strongly bee perswaded that it is vtterly gone in respect that now hee feeles no life nor

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comfort of it, no quickening, no vigor, nothing but a sad kinde of dulnesse, in that measure, that hee shall seeme to himselfe to be in a farre worse case then euer he was before hee knewe vwhat religion meant; and to be euен to beginne all againe, as if he had neuer tasted of any grace of God, never felt any euidence of his spirit. This was *Davids* case, and to this wofull passe hee had brought himselfe, by his offence, that as a man vtterly depryued of all grace, he cried out to God, *to create in him a cleane heart and*
x Psa. 51. to renew a right spirit within him (x); so
10. was hee vtterly stript of all in his owne conceiuing. And indeed to be brought to this, and to be thus robbed of all fee-
ling of the comfortable fruition of Gods spirit, is a condition so dismall, so per-
plexed, and such as will cost a man so
much sorrow, so many sighes, so much
renting of the heart, before hee can get
out of it, that it were better to tye ones
selfe to any maner of care & pains before
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ly sicke in body, and is pretily recoue-
red, put case that he were assured that al-
beit

beit hee shoule fall into a relapse, hee shoula notwithstanding bee relieved againe, and escape Death: yet hee would be loath to come to those weakenesses, to those grieuous pangs and pulls, to the tedious and yrkeosome vse ~~of~~ those experiments of Physicke, which doe necessarily accompanie such an estate: So, what though there be an assurance out of Gods word in the generall, that after a reducning into the state of grace, there can be no falling backe into the state of condemnation, and that the spirite once conferred, can never bee taken away? yet no wise Christian would bee willing to abide this brunt of recouerie from a spirituall relapse: The smart of it will be such, and will cost a man so deare, that though hee be healed, yet he would gaine a world if he might, to escape it. A wounded spirite who can beare? (y)

These things were heere necessarily to bee promised for the clearing of this seconde doctrine, that wee may conceiuue of it aright; this is the effect then: It is the will of GOD, that every man who is renewed, called, sanctisid by his Spirite, should set to it by all meanes, that hee

(y) Proe.
18.14.

D 2 may

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comfort of it, no quickening, no vigor, nothing but a sad kinde of dulnesse, in that measure, that hee shall seeme to himselfe to be in a tarre worse case then euer he was before hee knewe vvhat religion meant; and to be euent to beginne all againg, as if he had never tasted of any grace of God, never felt any euidence of his spirit. This was *Dauids* case, and to this wofull passe hee had brought himselfe, by his offence, that as a man vtterly depryued of all grace, he cried out to God, *to create in him a cleane heart and*
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These things were heere necessarily to bee promised for the clearing of this second doctrine, that wee may conceive of it aright; this is the effect then: It is the will of GOD, that every man who is renewed, called, sanctified by his Spirite, should set to it by all meanes, that hee

(y) Proe.
18.14.

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may continue in that gratiouse estate, and may never lose thee sweete comfort of the grace of God , which hee now enioyeth ; but may rather increase it, and make it to become greater & fuller and more effectuall in him then it is : for such is the nature of every negatiue precept, to include the enioyning of that good, which is contrarie to that euill which in it is inhibited : as (*Thou shalt not steale*) together vwith the restraint of all such acts as may impeach a neighbours e- state , it compriseth an iniunction, of readinesse & forwardnes to promote his good : so heere thou shalt not quench the spirit; both forbids the dooing of that which may abate the graces of God in vs, and binds vs to the practise of whatsoever may increase the same.

Now for the confirmation of this doc- trine, serue directly those speeches, *Take heed lest at any time there bee in any of you an euill heart and unfaithfull, to depart away from the living God* (z). Let vs feare lest at any time by forsaking the promise of ente- ring intorest, any of you should seeme to bee deprimed (a). Let vs be ledforward unto per- fection (b). Take heede that no man fall a- way

z Heb.

3.12.

a Cap.

4.1.

b Cap.6.1

way from the grace of God (c). Beware lest c Chap.
yee be plucked away with the error of the wicked, 12.15.
and fall from your owne stedfastnesse.

But grow in grace, &c. (d). Looke to your d 2. Pe. selues that you lose not the thinge which yee 3.17. 18.
haue done, but that you may receive a full re- e 2. Ioh. 3.
ward (e). Edifie your selues in your most f Iude 20.
holynesse, and keepe your selues in the loue 21.
of God (f).

That which you haue already, g Reu. 2.
hold fast, &c. (g). Hold that which thou 25.
hast, &c. (h). Let him that thinkes he stan- h Chap.
deth, take heed lest hee fall (i). Let vs grow 3.11.
up into full holynesse (k). Obserue the plen- i 1. Cor.
ty of the Scripture heerein: all these pla- 10.12.
ces aime at the very same thing, which is k 2. Cor.
heere required; some of them (as you see) 7.1.
aduising to beware how wee let goe our
hold, some vrging vs to striue to adde stil
as much as is possible to our present spi-
rituall store. The sense of this duty made l Psal.

*Dauid to pray to be shielded from these 19.13.
quenchings, vwhich hee perceiued m Psal.
himselfe to be inclinable to (l); to bee e- 19.16.
stablished (m), stayed (n), and to haue his n Vers.
steps directed (o). No doubt Dauid heerein 117.
discouered his desire to cherish the spiri- o Vers.
tuall heat which hee had receiued, and 133.
to bee quickened in righteousness (p). p Vers.*

The spirituall Mans taske.

may continue in that gratiouse estate, and may never lose thee sweete comfort of the grace of God , which hee now enioyeth ; but may rather increase it, and make it to become greater & fuller and more effectuall in him then it is : for such is the nature of every negative precept, to include the enioyning of that good, which is contrarie to that euill which in it is inhibited : as (*Thou shalt not steale*) together vwith the restraint of all such acts as may impeach a neighbours estate , it compriseth an iunction, of readinesse & forwardnes to promote his good : so heere thou shalt not quench the spirit ; both forbids the dooing of that which may abate the graces of God in vs, and binds vs to the practise of whatsoeuer may increase the same.

Now for the confirmation of this doctrine, serue directly those speeches, *Take heed lest at any time there bee in any of you an euill heart and unfaithfull, to depart away from the living God (z).* Let vs fearelest at any time by forsaking the promise of entering intorest, any of you should seeme to bee deprivid (a). *Let vs be led forward unto perfection (b).* Take heede that no man fall away

2 Heb,

3.12.

a Cap.

4.1.

b Cap.6.1

*way from the grace of God (c). Beware lest Chap.
ye be plucked away with the error of the wicked,* 12.15.
and fall from your owne stedfastnesse.

*But grow in grace, &c. (d). Looke to your d 2. Pet.
selues that you lose not the things which yee 3.17. 18.
have done, but that you may receive a full re- e 2. Joh. 2.
ward (e). Edifie your selues in your most f Iude 20
holynesse, and keepe your selues in the love 21.
of God (f).*

*That which you have already, g Reu. 2.
hold fast, &c. (g). Hold that which thou 25.*

*hast, &c. (h). Let him that thinkes he stan- h Chap.
deth, take heed lest he fall (i). Let vs grow 3.11.*

*v p into full holynesse (k). Obserue the plen- i 1. Cor.
ty of the Scripture heerein: all these pla- 10.12.*

*c es aime at the very same thing, which is k 2. Cor.
heere required; some of them (as you see) 7.1.*

*aduising to beware how wee let goe our
hold, some vrging vs to striue to adde stil*

*as much as is possible to our present spi-
rituall store. The sense of this duty made l Psal.*

*David to pray to be shielded from these 12.13.
quenchings, vwhich hee perceived m Psal.
himselfe to be inclinable to (l); to bee e. 119. 16.*

*stablished (m), stayed (n), and to haue his n Vers.
steps directed (o). No doubt David heerein 117.*

*discouered his desire to cherish the spiri- o Vers.
tuall heat which hee had received, and 133.*

to bee quickened in rightconscience (p). p Vers.

The spirituall Mans taske.

Phil. 3. This made *Paul* to bee still pressing forward and following hard (q); Hereupon
1. Cor. 14. he prouoked *Timothie* to stirre vp the gift
2. Tim. that was ~~in~~ ^{upon} him (r), or as the word pro-
3. 1. 5. perly signifieth to blow or to take out of
the ashes the fire of grace which he had
received, that so the heate being infla-
med in his owne bosome, the sparkes
migh: slie out abroad, for the vvarmth
of others also.

It were not hard to enlarge this point:
but I must limit my self, least by speaking
too much of not quenching, I should at
vnawares quench your attention, and
dull you by the ouer abundance of that
matter, by which my desire is to quicken
you: yet I hope if you shall but put forth
every man the end of his rod, and dip it
in this little combe of hony vwhich I
haue presented you (like to the practice
of *Jonathan* (s)), you shall receive a suffici-
ent sight of the truthe of this present
doctrine.

Whosoever thou be, that hast found
or heereaster vpon due inquir y shalt find
thy selfe to haue received this spirit of
God, whereof hath hitherunto beeene
spoken, behold here what dutie lieth vp-
on

on thee; euен to beware how thou suffer
that blessed heate to flake, which by the
grace of God hath beene enkindled in
thee. Thou art the Temple of the liuing
God, if thou art a right Christian: and if
thou wantest this fire thou canst never
offer vnto God any pleasing sacrifice.
Oh then make much of that warmth of
grace which thou hast gotten, suffer not
that coale which the Lord hath cast into
thy bosome, to die within thee, which
though in thy seeming it be but a little
one, yet euен by that little one holily
emploied thy soule may liue; blowe it,
adde still more and more matter to it: al-
beit it doe yet but smoake, yet it will
breake forth into such a flame, by which
thou shalt shine as a light heere in this
crooked world, and as the *Sunne in the*
kingdome of thy Father (i). I would our
continually care to preserue the earthly ^{t Matt. 13} 43.
fire, for our commen housshould vse,
inight daily minde vs of this duty: vwhy
should wee not be afraid of such things
as may quench Gods graces in vs, and
coole that feruency, the encrease where-
of shall be our owne glory? How many
be there, who through their owne secure

pre-

The spirituall Mans taske.

presumption haue brought themselues to a wofull coldnesse, yea little other then a meere deadnes in religion: some by disuse and neglect of dependance vpon a powerfull Ministry, contenting themselues with, in a maner, any thing in that kind: some by engulffing themselues too far into the world: some by making themselues little better then seruants unto pleasure: some by sortinge themselues with persons of corrupt minds and inordinate behauour, by whose either perswasion they haue beeene seduced, or example entred, or scoffes sharpened: some by aliennesse of fellowship with those that are sincere indeede, by whom as iron by iron (x) they might bee sharpened: By such courtes (I say) as these many haue cast themselues backe as many degrees, as the shadow returned by, in the diall of *Ahab* (x). Let every man that tendereth the good of his owne soule, looke to himselfe in this particular. If some captious witte shall obiect, that the parts of my speech are without Concord, sith I perswade not to quench, and yet teach an impossibility of quenching; Let him knowe that his presuming, his aduen-

n Prou.

27.17.

x Isa.38.

8.

aduenturing to entermeddle vwith the
means and quenching, and to negle& the
helps to increase the heat of grace, vnder
a pretext that the spirit of God cannot be
quenched , is a strong evidencē against
him that is him the spirit of God is not ;
no spirit saue that which ruleth and wor-
keth in the sons of disobedience. This is
a sure rule , that God accomplisheth all
his purposes of good to vs, by begetting
indeauors in vs agreeing to his purposes:
Gods purpose of affording mee sauing
knowledge is effected by his raising vp
in me a desire & loue of knowledge: Gods
purpose of enduing mee vwith faith is
made good by inspiring me with a stri-
uing disposition to beleue : Gods pur-
pose of sanctifying me is brought to passe
by working in me a consonable aime
to the duties of obedience : Gods pur-
pose that I shal not fall, is brought to per-
fection by a care wrought in mee not to
fall : Gods purpose not to let his spirit go
out in mee, is stablisht by his framing my
heart to a holy feare lest I should quench
it, a constant laboring to auoid all means
of quenching it, and to vse all helps by
which it may be holpen on to perfection;
If these things be not in thee , thou art

The spirituall Mans taskē.

a carnall man euery way, a spirituall man no way. The spirit of God is never the author of such thoughts as this ; Gods graces cannot be lost, the foundation of his election stands sure, and therefore I may be bold to please my selfe in a licentious course ; I need not tye my selfe to such strait conditions of holines ; I know how ever it fare, the sparkle that is in me cannot bee put out : This is the Diuels logicke, it is he that teacheth vs to make such consequents, and to wring out such gracelesse inferences : Gods spirit teacheth otherwise. *Worke out your salvation with feare and trembling : for God worketh in you, both the will and the deed* (y) : vpon the certainty of Gods worke in his, the Apostle builds a perswasion vnto feare, euen such as is in a dire~~ct~~ line of opposition to presumption : *The foundation of God remaineth sure and hath this seale,* **2. Tim. 2.19.** *the Lord knoweth who are his* (z). What then, shall sinne be continuurd in because of this grace ? No. *Let every one that calleth on the name of the Lord depart from iniquitie* ; I can never haue a surer testimonie to my soule that the spirit of grace is in me and shall abide with mee to the end,

**y Phil. 2.
12.13.**

2. Tim. 2.19.

end, then this my care not to grieue that
spirit, by whom I am sealed vnto the day of
redemption (a), & my feare least I should a Eph. 4.
flake that spirituall heate within mee, 30.
which God in Iesus Christ hath bestow-
ed on me.

The next thing is the speciaill meanes
for the ayryding of this quenching (De-
spise not prophecying) the discouery where-
of was my chiefe aime , in choosing this
text ; but I am preuented by the time,
and therefore for it I must re-
maine a debtor vntill some
other time.

F I N I S.



A CAVEAT

and
A Comfort for
Belieuers.

Taught in two Sermons vpon
Luke 23.31.32.

John 16.33.

*In the world you shall haue affliction:
but be of good comfort.*



At LONDON

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Sam. Macham: and are to be sold at
his shop in Pauls Churchyard, at
the signe of the Bul-head.

1615.

171
Be thou as vigilant; bec' yur' ardent
In my beh'ld, as a crowning Lion.
True stl. woul. sh. King whom it may
Divers; & woul. sh. goodfult m'ble fates,
& whom yur' sh. goodfult m'ble fates.



A Caueat and a Comfor for Believers.

The first Sermon.

Luke 22.31.32.

31. Simon, Simon, behold, Satan bath desired
you, to winnow you as wheat.
32. But I have prayed for thee, that thy faith
fail not.

All other afflictions, they
are the most sharpe and
grieuous, which proceede
from the speciall and more
immediate practise and
endeauours of the diuel to
weaken, yea & to ouerthrow the faith of
Gods children, and to draw them from
that state of grace into the which they
haue bene called, into that olde conditi-
on of damnation and misery, from which
once

A Caucaſt, and

once by the great mercy of God they haue escaped: Of the trials of this ſort, that ſpeach of Christ to Peter, euen at the very point of his attachement, will giue iuft occaſion to ſpeak as much as ſhall be neceſſarie.

The diuſion of the Text. Two things are heere to bee conſidered 1. A word of admonition; *Simon, Simon, behold, Satan hath desired you, to minow you as wheate.* 2. A word of comfort. *But I have prayed for thee, that thy Faith faile not.*

In deliuering the word of admonition, *Simon oneyl* is named, but all the other Paithfull Disciples we intended: and therefore our Sauiour ſpeaketh as of more then one, (*hee hath desired to minow you*), wherevpon *Calum* in his Harmonie of the Gospels, makes this ſpeech to hold proportion with that (a), *All you ſhall bee offended by mee this Night:* now *Simon* was onely named, because in this firſt brunt, which was now iſtantly to followe this warning, he was like to receive the greatest toyle: therefore he was now ſpecially ſingled out, to attend to this, both caueat & comfort, into which notwithstanding all the rest were intereffed as well as hee:

nay

*ighthours
vuds.*

*a Matt.
26.31.*

nay, we shall finde vpon further inquiry, that both of these appertaine to the whole company of Gods beloued ones. It is their portion to be fisted by Sathan: and it is their stay, that Christ Iesus is a continuall sater for them to his Father, *that their faith may not faile.*

I will speake of that first, which is first; the admonition: not handling any other point out of it, saue that which belongs to that speciall matter for which I haue chosen it. The Doctrine is thus:

That it is the earnest desire and practise doctrine, of the discell, to be as prejudiciall and as hurtfull as hee possibly can, unto those vwhich haue belieued through grace. Our Sauour calleth Peter heere, and in him his other Disciples, that Sathan was (as it were) an importunate Petitioner, to haue so much leue and liberty affoorded him, as to minnow them as Wheat; that is, either to give them as little rest, as the Corne hath that is cast into the vessell, vvhether it is put that it may be fisted, vvhich is perpetually tossed, and burl'd about from one side vnto another so long as it is there: or else we must understand by this minnowing, his labouring to drive away, or sift out from

A Caucaſt, and

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A Caneat, and

the children of God all grace and goodness
and to leaue in them (if it might bee) no
thing else but the course branne of all cor
ruption. We must beware how we stretch
similitudes too farre. Truth is, there is an
ysing of the children of God like wheat,
which tendeth to their purging, and so
doth this practise of the diuels here spo
ken of, but not in his intent: and we must
now here consider of it, not as it is a mat
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enemie of their souies to become an in
strument of their perfection; but heere
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thans drift and aime, and so it is onely to
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lest and to disquiet those that are the
Lords, and if it were possible, to leaue
not so much as a dram of faith, or a graine
of any grace within them.

Now, this is a matter, saith our Saui
our, vvhich the diuell is much in loue
withall, accounting (as it were) a peece
of his happines to attempt it. And albe
it this were spoken to the Disciples of
Christ, yet it appertaines to all that be
long

long to the election of grace: for, though this enemy bee most spightfully sette against some speciall ones, (the preuailing against whom may be a means to hazard and to endanger a great many) yet his malice is towards all, euen to as many as are comprehended within the compasse of that teareme of *the seed of woman* (b), b Gen. 3. without limitation. Such as the Disciples, which were ordained to be as lights set on an hill, from which many were to receiue direction in the way to life, shall be mainly leuelled at aboue others. The diuell knoweth, that the fall of one such one, will weaken diuerse, but yet there shall none escape him, that hath giuen vp his name vnto Christ in synceritie of heart. And so much both this Text was written to assure vs of, & I am further to declare by the Scripture. It was spoken touching all Christians generally, that they are subiect to *the assaults of the devil* (c), and wrestle not with flesh and blood, c Eph. 6. but against Principalities, against Powers, II. and against the *vvorldey Gouvernours*, the Princes of the darknesse of this world, against spirituall wickedneses which are in the high d Verse places(d).

A Caueat, and

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A Caneat, and

It was delivered as a vvarning to all
that feare GOD without exception, that
it behoueth them to be sober and wvat-
e 1.Pet.5. ching, because they haue their aduersarie
8. the diuell, who as a roring Lyon vvalketh
about; seeking whom he may desoure (e). If

Sathan were not maliciously bent a-
gainst all that he leue, Pauls iealousie o-
uer the Corinthians, had beene causelesse,
when hee was afraid of them, *lest as the*
Serpent beguiled Eue through his subtiltie,

f 2.Cor. so their mindes should be corrupt from the
11.3. simplicity that is in Christ (f). Sathan in
his practise against Christ, shewed his
disposition against all that are by faith
engiaffed into Christ: he winnowed and
sifted him with as much violence & sub-
tilty as he could, shifting from one ten-
tation to another, to see if by any meanes
he might haue corrupted him. Hee that
encountred the head, will not spare the
heele: and much would hee please and
satisfie himselfe in it, as some peece of
a reuenge vpon Christ, if hee could but
make some few droppes of his precious
bloud, in regard of some one or two of
his beloued ones, to be spilt in vaine. Hee
hath as Christ saith (g), *beene a murtherer*,

g Ioh.8.
44.

from

from the beginning : neither is his either name or nature yet altered.

Hee is that great *Abaddon* (b), that professed Destroyer : whose neuer ceasing practise, and vnintermittenid indeed it is, to enlarge his owne kingdome as much as hee may by the spoyle of soules. Wee can dispose of our selues nowhere, nor apply our selues to any manner of imployment, wherein wee can say wee are free from his attempts. Euen in Paradise he assayled *Adam*, and our Sauour Christ no lesse in the holy Cittie, and vpon a pinnacle of the Temple, then vp on the top of a Mountaine, or in the forsaken Wildernes : nay, the better the person is, in regard of a large measure of sanctification: the holier the place is, in respect of the vse to which it is deuoted: and the more religious & sacred the busynesse that is vndertaken, the more hot is hee: and, though not idle at other times, yet vpon such occasions, hee exceeds in spight, and in his hellish labour to doe mischiefe.

The fashion of *Pharaoh* towards the Israelites may serue as a verie excellent type vnto vs, of the diuels dealing. The

A Cateat, and

cruelty of *Pharaoh* towards the Israelites was euer great after the time that he once beganne to oppresse them : but after the first motion made by *Moses*, that they might go to worship God, his tyrannny began to be improued, and the burdens he layd vpon them were heauier then before: and when they were now come nearest to that holy busines, being departed from out his land , then was hee most of all enraged: then marched hee out after them with his full strength , to reduce them againe into their former seruitude, if it had beene possible. This is Sathan's maner: looke as any man shall increase in godlinesse, & in a care of approuing himself vnto God in any holy course: so doth he increase towards him in emmity. And by howmuch the more one shal grow into fauour with God, by so much shall the spight of this Aduersary against him bee more bitter, & his practises be both more frequent, & more violent to seduce him.

I hope I shal not need to adde more for the confirmation of this doctrine. The sum is this: It appeares by his disposition towards the Apostles of our Sauour, by the testimonies of scripture, touching his continu-

continual compassing the world, with an intent and purpose to deuour, by the im- placablenes of his enmity against Christ, by the bloudiness of his nature, and by whatsoeuer else is any where reported of him in the booke of God; that it is the exceeding desire of Sathan, to doe as much mischiefe as hee can, & to procure as much disquiet as hee possibly may, to all those, to whom the Lord hath vouch- safed this mercy, to belieue. Let vs grow into a due consideration of the vses to be made of this doctrine.

The first vse is ;to stirre vs vp to stand continually vpon our spirituall gard. It is the effect of that which S. Paul & S. Peter in the places before specified do presse vp on vs in respect of this enemy; and it was the reason of this intimation giuen heere to the Disciples by our Sauiour, that be- ing forewarned, they might the rather be forearmed. If we think our selues to be Christians indeed,we should be in conti- nual expectation of some assault, looking stil out,where,when, and in what manner this enemy vvill surprise vs. A Citie or an armie that is beleaguered , hath al- waies some Scouts, & espials, Sentinels, & watchers

A Caneat, and

watchers by night, as it were so manie eyes sent into seuerall places, to obserue and marke what is intended, and to giue warning thereof, least the rest should be overtaken ynwaires. After the same manner we beeing so beset and encompassed on the right hand, and on the left, sometimes in danger to be puffed vp with too much confidence, sometimes to be pressed downe with despaire, and so manie things giuing occasion vnto Sathan, to further these his hellish purposes, the Spirit of GOD urgeth vs to an vnterminated watchfullnes, to be euer, as it were looking about vs, inasmuch as by how much the more suddeinly Sathan shall sette vpon vs, by so much the greater is our danger.

It was one of the charges giuen by our Sauiour to his Disciples, and with them to vs, *That (saith he) which I say unto you, I say unto all, watch (s.).* And indeede, common reason hath taught euery wise man, to make that vse of an enemie : if he know that there is one living by him, who lookes and longs to doe him a displeasure, and is euer waiting an occasion by whiche to endanger him, he will take heed

i Mar. 13.

27.

heed to himselfe so much the more, and double his owne care, according as the spight and malice of his Aduersary doth increase. And surely, if eyther the certainty of the assault, or the strength of the enemy, or our owne imbecility, and weaknes, or the danger of the ouerthrow may perswade vs any thing, it is very behouefull for vs to bee exceeding prouident.

The certainty of the triall I haue shewed; the strength of the assayling cannot bee small: for, he is *the Prince of this world:* so the Scripture teatmeth him (*k*), our weakness, though we perhaps feele it not, such, that we are ready naturally to yeeld to whatsoever he shall endeuour to perswade vs: the danger or the ouerthrow is no lesse then the vtter ruine of a mans soule. A little matter giueth him a great deale of aduantage: *Eve* was but a little apart from her husband, and straight this subtile enemie found her out, to assault her. *Noah* began but to drinke somewhat more then ordinary, and that sinne of drunkennesse did intrap him (*l*). *Iudah* went abroad a little more securer then it was fit, and let the

k Eph. 2.2

l Gen. 9.

A Caueat, and

m Gen.

38.

n 2. Sam.

11.

the story tell what sinne hee fell into(m).
David somewhat idler then his vse, and
Sathan caught him by and by (n). Peter
rushed in vnaduisedly into compagnie
that was not fit, and the Diuel preuayled
and tripped him into a three-fold corde
of a treble deniall of his Master. Let a
man but a little forbear to watch ouer
his soule, it cannot be deuised how soon
Sathan will hooke him in. Hee is the
great *Nimrod*, the graund hunter of the
world, that makes pits & snares to catch
soules.

o Esa. 58.

1.

Here then iſt occasion may be taken
to complaine, and euē to cry out alonde
without sparing (o), against that great se-
curity which doth generally possesse vs
in these euill dayes. Little would a man
thinke, that wee are in expeſtation of an
enemie, that obſerves our ordinary fa-
ſhion. Euery course which wee runne,
euery ſpeech that falleth from vs doeth
in a manner ſavour of a kinde of be-
nummedneſſe and fearefulneſſe, which
is come vpon vs: farreare wee from ſo
much as thinking vpon Sathans plots:
little doe we ſtudie vpon it, how he is pe-
petually ſetting ſnares; how he doth no-
thing

thing but range about, seeking to devour. I pray suppose there were certaine intelligence brought vs of a Wolfe come into the Country, which did euery night come into mens pasture, and make spoile and hauocke of their sheepe, What wold wee doe? would we neglect it? Surely no. Wee would by our selues, or by others, watch night after night, and vntill wee knew for a truth that the beast were departed or slaine, wee would neuert cease.

Wee are tolde by the spirite of Truth, which cannot lie, that Sathan is abroade amongst vs; that hee jcompasseth the earth to and fro; that it is his continuall businesse to catch soules, that if wee belong to God, he desires to winnow & sift vs, that by one meanes or other, hee may preuaile against vs? Shal we not now beas watchful for our souls as in the case before named, we wold be for our sheep? Wold we watch to saue our flocks frō the wolf, & yet be asleep in the depthes of security, whiles the diuell makes a booty of our soules? How can this be excused? We would, I am verily perswaded, if we were reasoned with man by man, say it were a fault

A Cauent, and

a fault inexcusable so to doe: Yet how
are we able to cleere our selues from the
guilt of it? Let but our own harts speake
how seldom it cometh into our mindes
day after day, what a dangerous enemy
we are beset with, who is as full of deui-
ces and shiffts, as he is out of malice; & as
full of malice, as he is of life. If we would
speake the truth as it is. I know we must
needs confess, that among millions of
our thoughts, and all of them needlesse
in comparison, this dooth scarcely euer
creep into vs.

No maruaile if Sathan doe euerie
where make such hauocke and spoyle, &
lead so many soules captiue after his wil:
for what greater aduantage can we giue
him then securitie? hee will range at his
pleasure, when there is no watching to
resist. Remember we this then to be the
first vse, which wee must make of this
doctrine. To perswade vs to watchfulnes.
It is an easie matter in words to detie the
diuell, and to profess hatred to him, and
to say, wee hope to be armed wel enough
against him; the diuel can be wel enough
contented so endure all this, so long as
we faile in the principall: namely, that
duty

duty of watching, which is necessary.

A second vse is aptly following vpon The 2.
this. For as the vnwearied desire of Sa- Vse,
than to doe mischiefe; should proueke
vs to watchfenes: so to the end we may
be the more forward to watch & know
the better how, and in what sort to per-
forme it, it is meete we should take occa-
sion by this Text, & by the doctrine ga-
thered from it, to consider a little of the
devils practises.

It would require a great deale of time
to lay open all his stratagems, neyther
will I vndertake that, onely I will speake
of some of those that are the most ordi-
nary. The generall end of his courses
with and against the Elect of God, is the
eternall destruction of their soules, *Hee p 1. Pet. 5*
walks about seeking to deuoure (p) Now, as
his end in tempung is destruction, so his
meanes for the advancing of that end. Is
to draw them, if it be possible, into one
of these two wefull extremities: pres-
umption or despayre, eyther to bee o-
uermuch confident, or else to bee full
of distrust. That he laboureth to worke
the children of God vnto presumption,
appeares by that which *Daniel confesseth*
against

A Cauat, and

against himselfe, touching the vaine con-
fidence of his owne heart (q), and by his
prayer, when he felt himselfe to be so as-
saulted, *Keepeth thy seruant from presumptu-*
ous sinnes (r). The presumptions which
hee laboureth to draw into, are of many
shapes: as, for a man to thinke that for
spirituall things, hee is in estate goo d e-
nough, that his knowledge, and faith and
obedience are as they ought; that hee
may take liberty to himselfe to commit
now and then such or such sinnes, or to
neglect such and such duties of godlines :
that he is able to endure any thing for re-
ligions sake, that his faith is so strong,
that it cannot bee shaken, that himselfe is
so well fenced, that no ill company, or
the like ordinary occasions of euill can
mislead him. These and the like, be the
ordinary specialties of presumption, by
which he seeketh, as with so many gins
and springs to entrap Gods children. I
may be bold to say, that he hath little feel-
ing and experience in religion, that doth
not at times find the truth heereof in his
own particular. Helpes to further this sin
of presumption, the diuel findes out ma-
ny: hee will tell a man of the mercy of
God,

g Ps. 30.6

*Ps. 19.

13.

God, which passeth by the weaknesses of his seruants, and in them accepts the will for the deed; of the grace of God, which abounds according as sin abounds; of the certenty of gods decree, touching the salvation of his chosen, which no sin is able to make void, of the fals of good men, who committed great sins, & yet were pardoned, of the euidences of Gods fauour, such as health, peace, plenty, whi ch hee will make a man beleue hee should not enioy, If his course were not pleasing unto God: yea, and in this case, he wil magnifie to a mans soule, his gifts, & the many graces which God hath bestowed, that he may pride himselfe herein, and lift vp himselfe in his thoughts aboue that which is fit: he wil extenuate and lessen sin, and when it is in it own nature very hainous, he will yet perswade, that it is but small and petty, euен a very trifle in comparison. Variety of such helpes he findes, by which to puffe vp with presumption, to make a man carelessse in vvatching ouer his o vgne heart, negligent in tying himselfe to the straight practise of godlinessse, bold in giuing liberty and freedom to his o vgne corruptions.

A Cauet, and

Many assaults thus raised, & thus followed, the seruants of God do meet with in their courses. Well, when hee hath tryed his hellish skill this way, sodainly (as his fashion is, to runne from one extreme to another) hee turneth about, & laboureth on the other side to plunge into despayre. Heere hee laboureth to terrifie and to amaze the conscience of a Christian, and put it out of all hope of being saued. He presleth vpon him that hee hath no faith, that he is none of Gods Elect, that he is but an hypocrite, that there is in him no truth of repentance, no life of grace, no power of godlines, that there is no mercy for him vwith God, and that hee shal bee as certainly condemned in hell, as if hee were already there.

Thus *David* was listed, thus was hee brought to conclude against himselfe,

v Psa. 31. that *Hee was cast out from GODS sight* (s) That there was no truth in

s Ps. 126. Gods promises (s) ; That the Lord would

11. *Show no more favour* (t). And thus many

t Pi. 77. 7. deer seruants of God, are oftentimes grie-

uously perplexed, troubled in spirit, gal-

led in mind, long seeking & laboring for

release,

release, and finding none , condemning themselues , and pronouncing against themselues , that they are the very firebrandes of hell , and cannot bee saued: nay, many times they doe eyen die with speeches in their mouthes which much fauour of despaire , yea and ~~be~~ brought in the secret judgement of God for the good of others to bee their owne executioners, hoping thereby to free themselues from this miserable perplexitie: nothing doe they understand in religion as they ought , which know not this. Now satan is not without his aduantages by which to vrge this vpon Gods chil-dren. Hee setteth before them the many crosses, which God hath laid vpon them, all which hee would make them beleue are evidences of Gods displeasure and indignation towards them.

Thus *David* was troubled to see how hee was daily punished and chastened every morning : and it made him to doubt of himselfe, whether hee were in the fauour of God or no (x). Hee layeth out x Psa.73. before them in exact manner their sinnes 13.14. past, and maketh them (y) to posseſſe y Job.13. the iniquitie of their youth, hee aggravates 26.

A Caneat, and

euerie particular wherin they haue sayled
and laboureth to pull away from them
euerie thing by which they shoule ga-
ther any hope of comfort to themselves :
hee will steale out of their memories the
comfortable sayings of the holy Scrip-
ture, and continually thrust into theyr
minds such speeches as are touching
the iustice and vengeance of God vpon
the vngodly : hee will vrge against them
euerie infirmitie, euerie straying thought,
euerie wandring imagination, euerie re-
bellious and disobedient motion, euerie
colde and vnprofitable performance of
any holy seruice vnto God, whether pri-
uate or publike : and hee which at one
time would make all sinnes veniall, will
now stand vpon it, to settle a man in this
case, that euerie offence of his is vnpa-
donable. It is impossible (I suppose) for
the memory of man, at once to deliuere
all the seuerall courses which Satan v-
seth by which to swallow vp Gods chil-
dren into despaire, and to bring them to
that wofull conclusion in the Psalme,
Psa. 77.8. that that the mercy of God is cleane gone
for ever, and that his promise doth faile for
evermore. And strange it is to heare how
cunning-

cunningly he can teach a wounded soule
to dispute and to reason, and multiply
arguments against it selte. Whosoeuer
shall bee so happy, eyther to obserue it
in his own case, or to note it in others,
whose great tentations hee shall heare or
behold, shall plainly see the trueth
heereof, how the Diuell doth winnow the
seruants of God, and sift them euen as
wheate, & that theyr estate in regard of
the malice and enmity of this aduersa-
ry, here in this world is as the state of
those that trauell by the Sea, sometimes
(sayth the *Psalme*) they mount vp to hea-
uen, sometimes they descend into the deepe:
So one while they are encountred with
gotions, tending to the lifting of them
vp with vaine presumption, another
while they are assaulted with thoughts,
suggested by the Diuell to drowne them
in despaire: and thus (as *David* speaketh
of those passengers by *Sea*) their soules
militeth for troubles, their cunning is gone,
and they know not for the present which
way to turne themselves for any sounde
relief.

Thus for a briefe suruey of the most
ordinary practises of this spirituall ad-

A Caueat, and

euery particular wherin they haue fayled
and laboureth to pull away from them
euery thing by which they should ga-
ther any hope of comfort to themselves :
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ture, and continually thrust into theyr
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euery infirmity, euery straying thought,
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(sayth the Psalme) *they mount vp to hea-*
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26.
So one while they are encountrred with
motions, tending to the lifting of them
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while they are assaulted with thoughts,
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Thus for a briefe suruey of the most
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A Caucaſt, and

uerſarie. Let mee adde a little touching his attendants and assistants whom hee vſeth as his instruments for the promoting and accomplishing of his generall purposes. They are two ſpecially. 1. The world; that is rightly tearmed the diuels ſtorehouse and his Armory of tentatiōns. Out of it hee deriueth many particulars for the endangering of Gods chil- dren : from thence hee assaulteth them one while with gaine, the loue and de- ſire whereof is the roote of euill (b), and the luſting whereaſter cauſeth *an erring from the faith* : and how much are the graces of God euuen deade and in a ma- nner well neere quenched hereby in many that yet giue ſome hope, that they haue a ſeede remaining in them (c)? How doe the cares of the world and the deceitfulneſſe of riches choake good things in them (d) ?

With what a colour doth the Diuel leade many professors of religion into this finne! forſooth men muſt follow their callings, and they muſt bee frugall and prouident, and hee which is not carefull for his company is worse then an Inſi- dell: thus the enemy poysons them with this bewitching euill, and ſo carryeth them

b 1.Tim.
6.10.

c 1.John.
3.9.

d Mat.13.
22.

them into a world of intanglements, besotting them so with the seeming sweetnesse of the earth, that they can redeeme no time for their soules, neither to bestow abroad, nor in their families, nor can chearefully enlarge their hands and hearts to any gratious vse, for others comfort. A man may bee euuen afraide of many that seeme to haue some sauour of religion, because of this one dangerous euill wherewith Sathan layeth continuall siege vnto them.

Againe, from out of the world, hee sets vpon the seruants of God with pleasure & delight, oh, recreation is lawfull, some sport is necessarie, & these & these particulars may very well bee iustified, and here creeps in stealingly that which the Apostle calleth *a louing of pleasure more then a louing of God (e)*, a spending of more good houres in vnprofitable delights *e 3. Tim. 3.4.*

Then further there is another baite, & that is preferment, this is a dangerous one, the Diuell kept this to the last place to try Christ withall, thinking

uersarie. Let mee adde a little touching his attendants and assistants whom hee vseth as his instruments for the promoting and accomplishing of his generall purposes. They are two specially. 1. The world; that is rightly termed the diuels storehouse and his Armory of tentations. Out of thee deriueth many particulars for the endangering of Gods chil-dren : from thence hee assaulteth them one while with gaine, the loue and de-sire whereof is the roote of euill (b), and the lustling whereafter causeth an erring from the fauth : and how much are the graces of God euен deaded and in a ma-ner well neere quenched hereby in many that yet giue some hope, that they haue
b 1.Tim.
6.10.
c 1.John. a seederemaining in them (c)? How doe
3.9. the cares of the world and the deceitfulnesse
d Mat.13. of riches choake good things in them (d) ?
32. With what a colour doth the Diuel leade many professors of religion into this sinne! forsooth men must follow their callings, and they must bee frugall and prouident, and hee which is not carefull for his company is worse then an Infidell : thus the enemy poysons them with this bewitching euill, and so carryeth them

them into a world of intanglements, besotting them so with the seeming sweetnesse of the earth, that they can redeeme no time for their soules, neither to bestow abroad, nor in their families, nor can chearefully enlarge their hands and hearts to any gratious vse, for others comfort. A man may bee euен afraide of many that seeme to haue some sauour of religion, because of this one dangerous euill wherewith Sathan layeth continuall siege vnto them.

Againe, from out of the world, hee sets vpon the seruants of God with pleasure & delight, oh, recreation is lawfull, some sport is necessarie, & these & these particulars may very well bee iustified, and here creeps in stealingly that which the Apostle calleth *a loving of pleasure more then a loving of God (e)*, a spending of more good houres in vnprofitable delights *c 3.Tim.* then in holy duties for God and for our selues. *3.4.*

Then further there is another baite, & that is preferment, this is a dangerous one, the Diuell kept this to the last place to try Christ withall, thinking

uersarie. Let mee adde a little touching his attendants and assistants whom hee vseth as his instruments for the promoting and accomplishing of his generall purposes. They are two specially. 1. The world; that is rightly tearmed the diuels storehouse and his Armory of tentations. Out of it hee deriueth many particulars for the endangering of Gods children : from thence hee assaulteth them one while with gaine, the loue and desire whereof is the roote of euill (b)², and the lusting whereafter causeth an erring from the fauth : and how much are the graces of Gode euен deaded and in a manner well neere quenched hereby in many that yet giue some hope, that they haue

b 1. Tim. 6. 10. c 1. John. a seeder remaining in them (c)? How doe the cares of the world and the deceitfulnesse

3. 9. d Mat. 13. of richos choake good things in them (d) ?

22. With what a colour doth the Diuel leade many professors of religion into this sinne! forsooth men must follow their callings, and they must bee frugall and prouident, and hee which is not carefull for his company is worse then an Infidell : thus the enemy poysons them with this bewitching euill, and so carryeth them

them into a world of intanglements, besotting them so with the seeming sweetnesse of the earth, that they can redeeme no time for their soules, neither to bestow abroad, nor in their families, nor can chearefully enlarge their hands and hearts to any gratiouse vse, for others comfort. A man may bee euен afraide of many that seeme to haue some sauour of religion, because of this one dangerous euill wherewith Sathan layeth continuall siege vnto them.

Againe, from out of the world, hee sets vpon the seruants of God with pleasure & delight, oh, recreation is lawfull, some sport is necessarie, & these & these particulars may very well bee iustified, and here creeps in stealingly that which the Apostle calleth *a louing of pleasure more then a louing of God (e)*, a spending of more good houres in vnprofitable delights *e 3.Tim. 3.4.* then in holy duties for God and for our selues.

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A Caneat, and

if any thing would preuayle, this woul
bee it, All this, &c and the glory therof I w
giue thee: (f). Oh how doe man

Mat.4.8 men straine, and euuen willingly dispense
with theyr owne consciences, or against
them rather, and (as we say) borrowe
point or two for reputations sake? How
are men brought to straine and to force
their wits to iustifie this or that? and al
because, the same having some shew of
lawfulness set vpon it, will make an easi
er way to their aduantage: yet the di
uell hath more weapons out of the world
he findes subtle *Ionadab* to enchant and
to perswade to that which is euill, cut
ning worke-men to coole zeale, to en
courage vnto liberty, to stay from be
ing too forward, and to aduise to a tem
per and moderation in religion: the
are instructed how to carry the matte
handsomly, and with formall reason
and shewes of Scripture to keepe back
from that seruent care that ought to bee
nay, the Diuell will goe neere to finde
some Preachers to set a worke in thi
businesse, to withdraw from forward
nesse (vnder fayre pretences to beware
of newfanglednesse) and to take heed o
being

being too much of the purisye.

Then further there will bee heaped many discouragements when one is a good way: heere is losse vpon losse outward things, going backward in world, besides little remorse betwix friends in the day of want: here is blis, heere is reproach and scorne, is flaunder and ill will, all manner will spoken, with such thinges as it appeares by Scripture and exp[erience] that Satan fighteth against God dren, and all to further his generall of eyther lulling them a sleepe, or swallowing them vp in rageinent.

Now hee hath another ayde instrument, that is the flesh, in-borne corruption, Out of the which groweth out incessantly a world of euill, and of such lufts, as Saint Peter speacheth of, *which doe fight against the soule* (g). The diuell by long obscuruation growne exceeding skilfull, and hee will soone vnderstand, what be the thinges which wee be most inclinable, and will worke vpon vs accordingly: and as there is no euill whereto hee shall perswade us but

A Caneat, and

if any thing would preuayle, this would
bee it, All this, &c and the glory therof I wil
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fMat.4.8 men straine, and even willingly dispense
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worke vpon vs accordingly: and as there
is no euill whereto hee shall perswade,
but

but our nature hath a proneness to it: so
hee will be sure to assault vs so chiefly as
he knoweth it to sort best with our na-
ture; as, if a man be of nature more
full and sparing, hee will ply him
with temptations of profit: if hee bee of
ambitious disposition, hee will sette
ward with hopes of honour and
glory; if cheerefull and pleasant
company, with occasions
of such a nature into careles-
snes and vanitie: if sad and solitarie, hee
will enter him with frightfull passi-
on, and labour to drawe by feates and
tricks to inconuenience: if some-
what exacting fashion and trimnesse, hee
will shew that kinde too, and furnish
him with occasions to make all tolerable
things that way: if cholericke and ea-
sy provoked, hee will finde occasions
to stirre him also, such as shall quickly kindle
in varuly heate: if one bee specially in-
clined to the applauding of himselfe
and to a good opinion of his owne parts
and gifts, the Diuell will set on such as
shall praise him, and sooth him, and so
puffe him vp with folly.

Thus

Thus im a legion of particulars, aduantageth himselfe in this seruic setting the children of God by owne flesh, and euen thereby doth were carry them captiue oft time they cannot doe the good whiche both shold and would: This a false traytor within vs, whiche lets in that euill which Sathan gre to settle in our soules: the argument which the Diuell shal whether it tend to presumption payre, but he will make it to seeme ljudgement of flesh and bloud exceeding reasonable.

Here then is the second vse. was to perswade watchfulnesse. cond to shewe the great necessitie of watchfulnesse, and especially the many particulars wherein through this enemie we are in danger. His endis mischieuous. his meanes to that end, are very direct, his helpes for the setting an edge vpon those meanes, very strong: the world vwill furnish him with many preuyling motiues, whether to make vs secure and carelesse, or to bring vs to bee desperate, and the fleshe that is in vs, is

use to vs every way, and the Diuell
not sayle to make vse of both, to the
remoſt, Consider now whether here
iuft cause of spirituall watching:
ynes which the Diuell layeth are
we doe nothing, wee goe no
but ſtill hee is in his course, like a
werkeman to ſeduce and ſift, and
a gieng Lion to deuoure. There is
out of which hee will not take
n to entangle. In our callings he
to idlenesse, to fraud, to coue-
ſte, to cruelty, in our eatings and
ngs, to excesſe, in our beeing in
any, hee will ſeeke eyther to make
truments to hurt others, or others
meanes to corrupt vs, in our priuacy
he will affault vs with vngodly and vnu-
profitable thoughts, in performing any
good exercise, he laboreth eyther to hin-
der vs from it, or to distract vs in it, in
prosperity hee endeauours to puffe vp,
and in aduerſity to diſhearten. I cannot
name all particulars, by which, and in
which, and out of which hee draweth
out matter of tentation, eyther to leade
vs into euill, or to keepe vs in enill: no
place is free, no calling is priuiledged,

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no degree, no age is exempted. His malice is endlesse, his policies are dayly multiplied, his deuises and sleights are without number.

A third vse yet remayneth : My first The 3.vse
vse was, to prouoke to watch: my second
to declare in what particulars wee are in
danger: now the third shall bee to direct
how to watch. Wereade (b) that there
is a certaine armour to bee put on, when
wee addresse our selues to this Watch-
ing seruice, and that is a thing which
must bee even in reason. For what is a
watchman without a weapon? well may
hee discry and discouer the enemy, but
hee cannot withstand him. It shall not be
vnprofitable, nor vnfitting to speake som-
what touching the armour to be vsed, as
it is set downe in the particulars by Saint
Paul; He calleth it the armour of God:
whereas hee calleth it armour, the word
must not be taken literally or grossely,
but in a spirituall sense, according as it is
a spirituall enemy which we haue to doe
with. It is called Gods armour, be-
cause it is hee by whom we must hope
to bee furnished therewith; out of his
armory onely we must seeke supply. The
parti-

b Eph. 6.
ii.12.

A Cauat, and

particulars are described in his word, & the manner of putting it on, and of vsing it, is there onely to bee sought. The specialties and seuerall parcels of it are set downe in order: I will name them & open them in a word.

1 *Girdle of Truth*, which is sincerity of heart, when a mans heart and soule is set and bent in the singlenesse thereof to please God in all that is required. It is a fruit of the Spirite which ought to accompany a mans whole conuersation, that so hee may bee found without fraud and without hypocrisie, both towardes God and towards men; It requires that a man shoulde not bee a professor of religion, in shew onely and in pretense, but in deed, and in truth, being such an *Israelite* in deed in whom there is no guile. He that is but an hollow Christian, formall onely, and without the Diuell will soon preuayle against him; but he which laboureth to proue himselfe to be such an one indeed as hee would seeme to be by word and shew, he is sure to stand fast in the euill day.

2 *The breast plate of Righteousnes*, that is holines and vnblameablenes of conuersation

ueration: iustly tearemed a *Breast-plate*, because it beares a man out against the flaunders and false imputations of wicked men. This makes a man *bolde* as a *Lyon* (*i*), and not to regard the biting; Pro. 28. tongues of euill speakers: as *Job* know-*i*. ing his *owne* innocency, professed not to regarde it though an aduersary should write against him, euen a whole booke of accusations (*k*). This gaue *Dauid* comfort in the middest of troubles, *k Job. 31.* that he could appeale vnto God, in his *vprightnesse*, respectiuely to the thinges *35.* wherewith men charged him (*l*). Oh, /Ps. 26.1. where a mans heart is set to walke with God in al the wayes of righteouesnesse, he not willingly pleasing himselfe in any known wickednes, how shall Satan vanquish him, what resolution shall he haue and what comfort in his soule, when hee laboureth to dismay him?

3. *Shooes shod with the preparation of the Gospell of peace*, that is, assurance of acceptation & peace with God through Iesus Christ, according to that holy doctrine which is revealed to vs in the Gospell, He that hath attayned to this, is like one ready to take a joyney, and is fitte to go through

A Caucaſ, and -

through his pilgrimage amideſt all ſpirituall enemies, knowing that God who is at peace with him, will bee his guide and deliuereſ from them all.

4. *Shield of faith*, that is a firme perſwasion of the accomplishment of all Gods mercifull promises; in his ſonne for our good. This beates backe all the fiery darts of the Diuell; as, carnall conſidence, preſumption, ſecurity, infideſity, diſtrift, deſpayre. This is a victory againſt them all (m).

¶ I. Ioh.
5. +

¶ I. The. 5
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5. *The Helmet of Saluation* (n): A conſtant deſire and expeſtation of that eternall happiness which God hath promiſed. This ſustaines, and beares vp the heart againſt that fainting, which might otherwiſe dismay it, because of the deſerting of Gods promiſes.

6. *The Sword of the Spirit*, which is the Word of God. This wounds Satan, and cuts in ſunder the knottes of thofe ſundry tentations, by the which hee ſeekeſt to eatangle. This diſcouereth and bewrayeth all his policies, with this ſword: our Sauior foyleſt this enemy (o), oppoſing that which was written vnto whatſoever hee ſought to enſnare him

¶ Mat. 4,

wit h.

with. And this especially a Christian must seeke to be accomplitsh with. There is no reason which Satan shall vse, whereby eyther to draw vnto presuming, or to worke to dismayednes, but by the Scripture the weaknes and inualidity thereof shall soone appeare. What colourable reason soever shall bee vsed to perswade presumption & security, that one speech of *Salomon*, is enough against it. *Blessed is the man that feareth alway* (p. : Or of p Pro. 28 *Pawl(q), Worke out your saluation with 14 feare and trembling.* And whatsoever on q Phi. 2. the other side shal be produced and pres- 12. sed to the beating down of the soule vnto despayre, euен this shall bee sufficient to repell it; *Christ dyed to save euен the chiefe of sinners(r)*: much more shal a man bee fenced, that laboreth to store r1. Tim. 1 himselfe with that plenty which the 15. Scripture yeelds: which heere or there hath somwhat, to meet fully and direct- ly with euery particular perswasion, with which hee shal labour to corrupt. Little are men aware, what aduantage they giue vnto the Diuell by their igno- rance and rawnesse in the Scripture. How is it possible, but that hee shall easly pre- uayle

A Cauet, and

vayle, when hee findes vs without this weapon ?which as I haue shewed, Christ especially made vse of in his grapling with him in the wilderneſſe.

7. *Prayer*: This is it, which brings a blessing vpon all the rest, and enableth vs through Gods mercy, to the comfortable vſe of all the former.

This then is that which is called the *Armour of God*, & thus must euery Christian labour to furniſh and to prepare himselfe against the Diuell. First, let him looke to it that his heart bee vpright, and that hee bee free from halting in matters that concerne his soule. Secondly, let him care to bee outwardly fenced with an holy life, making conscience to walke in all the wayes of righteousnesſe in the ſight of God. Thirdly, let him labour to bee ſhed with an assurance of peace with God, through the Gospell. Fourthly, in his left hand, let him get the ſhield of faith, ſtedfaſtly ſtriuing to apprehend and to apply Gods promises. Fifthly, in his right hand, let him carry the wordc of GOD for a ſword. Sixtly, on his head let him weare the helmet of ſaluation, in the patient expectation of the glory

glory to be shewed hereafter. Lastly, let him ioyne to all, seruency of prayer, by which all the rest may bee made effectuall.

Thus I haue in a few words opened a large matter, which yet to those that are carefull may bee sufficient, if to this now spoken they shall ioyne the helpe of priuate meditation. Now, this armour thus described, is to be put on, and worn continually, wee euer considering our selues how and in what manner wee haue the feeling and the vse thereof. With this we should lye down, with this we should rise vp, and care that euery day; and in al places, and whatsoeuer we goe about, wee may haue it with vs, as farre as it is possible. For, as the vvatch must never be givien ouer; so this armour appertayning thereunto, must never be put of.

Heere now I could take occasion to shew how vnfit we be generally to grapple with Sathan, how vnable to make any comfortable resistance in the day of triall. I am perswaded, the greatest part are so farre from being thus armed, as hath been sayd, that they must needs confess it to bee a thing which heeretofore

A Cancat, and

they haue scarcely thought vpon. This matter is euен a mysterie vnto many; and they will (hearing of it) go neer to answer as they (s), *We haue not heard whether there be an holy Ghost, or no.* This is mens lamentable ignorance in things which concern their soules. Besides, if we grow into an inquirie for particulars, how rare shal we find sinceritie of heart, holinesse of conuersation, feet shod with the right vnderstanding of the Gospel of peace, the shield of faith, to witte, the sound knowledge, together with the comfortable & liuclie apprehensiō of Gods promises, a longing and settled expectation of the future happines.

Where is the sword of the Spirit, when Gods word is by many so little looked into, and so many be as great strangers in it, as the children yet vnborne? Where is feruency of prayer, when there is such small feeling of our wants, and such slender vnderstanding of the promises of God to heare our suites? No maruell if Sathan play *Rex* as himselfe listeth. Hee is cunning, and we simple, hee strong, wee weake, hee subtle, wee secure, hee furnished to make varietie of assautes,

saults, wee vtterly naked, without any pecce (it is much to bee feared) of the Armour of GOD. If wee had one parcell thereof, vvee had all, if wee be without any one, wee hane none at all. Let vs pray vnto GOD to blesse our memories, that wee may beare away these particulars, to blesse our meditations, that wee may lightly and profitably digest them, and to stirre vppe and blesse our care, that wee may diligently practise this dutie of seeking and laboring to put vpon ys the Armour of GOD: so shall Sathan be vanquished, our selues comforted, and God glorified by our trialls.

Thus haue I ended this parte, which I tearmed a vvord of vverning. We see wee are beset with a dangerous and an vnpiacable enemy: the more religious we be, & the more increasing in the graces of God, the more against vs is his malice. Herethence wee haue been exhorted to watchfulness, wee cannot bee too vigilant to stand vpon our guard against such an Aduersary. To quicken vs heereto somewhat the more, wee haue beeene shewed his course, and made

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THE SECOND

Sermon.

*But I haue prayed for thee, that thy
faith fayle not.*

 F the word of Admonition hath been spoken thus farre. The word of Comfort followeth new next to bee enquired into: But *I haue prayed that thy faith fayle not.* The wordes neede no great opening: In handling the doctrine springing from them, I hope to make all as plaine as shall be necessary.

The Doctrine is thus: *That all the practises and endeouours of Sathan, are not ab'e to overthrow the faith of Gods chosen.* This point of holy doctrine, I thus collect out of this Text: That faith for the not fayling whereof Christ hath prayed, the same, the diuell can neuer be

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b Ioh. 11, I perswade my self there can be nodoubt, If it may bee once prooved, that Christ hath prayed for the faith of all Gods Elect, that it may not fayle; then I am assured the rest wil be yeelded vnto, namely, that all the power of hell cannot ouerthrow it.

So that therein, that beeing the second branch of my reason, I am to bestowe some paines to make it cleere, because touching it, there may bee some question, in as much as both the wordes of Christ, as may seeme, are onely to Peter,

Peter, that his faith is prayed for that it may not fayle: and the Papists also do labour by all meanes to make them peculiar to Peter, and from thence to rayse the doctrine of Peters supremacy, and chieftey ouer the rest: Because in the common danger of all, say they, Christ doth strengthen Peter onely: and withall, by this they seeke to establish an impossibility for the Pope, to erre in office, whom they suppose to bee the successor of Saint Peter, and to bee with him interested heere in a Priuiledge of not failing in any thing, which by vertue of his office hee shall performe. Therefore I will shew, that whatsoeuer Christ did heere beg for Peter, by name, the same he did request for all the faithfull. To make that firme, this may bee a sufficient reason, That which Christ asked for all his faithfull disciples, the same did he craue of God for al true Beleeuers: but looke what he craued here for Peter, the same did hee intreat for all his faithfull disciples, therefore hee craued it also for all true beleeuers.

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when hee sayth plainly, That the good things which hee asked of GOD for his Disciples, hee asked of him not for them alone, but for all them. vwhich shoulde through the vworld believe in him through their preaching (c). If then Christ prayed for all his elect Disciples, that their faith might not fayle, hee prayed the same for all Belieuers.

Well, how shall it appere that Christ meant as much to ali his fauorthfull Disciples, as hee did heere to Peter? First, It is apparent heere, that Christ gaue vvarning of a danger by Sathan, to them all, to therest as well as to Peter, *Hee hath desired you.* How can any man thinke, considering the great loue of Christ to his Disciples, that hee would put al of them in feare, in regard of the diuels practises, & not also put them all in hart, by a word of assurance, touching the perpetuity of their faith. The danger is foretold to al, but the comfort restrained to Peter, vwhat enfe is this?

Secondly, if wee examine that praier of Christ, which hee made the night before his sufferings, and in which it is out of all question all the rest had equal interest

interest vvhich Peter, vve shall finde that our Sauour in it, in sense, though not in vwords made the same sute for them all, that hee did for Peter heere. For what other thing is intended then their perseveriance to the end, in those particular requests; That the Lord would keepe them in his name (d) : That hee would sanctifie them wth his truth (e)? These are alone in effect with that heere of the not fayling of faith: For he whom God keeps in his name, and sanctifieth with his Truth, the same faith cannot be ouerthowne.

d Ioh. 17.

11.

e Vers. 17

Yea, but will it be sayde, If this prayer of Christ were not peculiar to Peter, why is it deliuered in such a sort, with such words of restraint, *Simon, Simon?* Will you haue the reaon in a word? Christ fore-saw at this time, that Peter was to sin more then the rest, & so to be in greater hazard then the rest; and therefore would need a more speciall succour then the rest. As then a good Father, hauing care of all his children, if he see some one distressed aboue the rest, will tender and cheere vp him more specially: Or as a Phyſitian wishing good to the whole body, yet applyeth his physick principally

A Cauat, and

pally to the parts ill affected: so Christ, though his respects were to all, yet in as much as Peters case was like to bee such, as would most need comfort, therefore he applied the comfortable salve of Gods assured fauour, to his griefe especially. And therefore it is well noted against the Papists, which thinke this place to be so singular for Peters supremacy, that *Stapleton* sayth, It is impossible to shift it off with any colour of cauills that these words doe not proue Peter to haue been in any greater dignity then the rest, one ly they shew it to bee true, that hee was in greater danger.

I wil not spend time now in canuasing this point about Peters head-ship, or in the deriuation thereof, if any such were, from him to his supposed Successors the Romane Bishops, I haue chosen this text for another end, then the debatement of that matter. This onely I say in a worde with learned *Fulke*, in his Confutation of the *Rhemists* notes, that all the Logicke in the world, can neuer proue hence the Popes supremacie, or any such priuiledge of not erring, as is pretended. Papists themselues acknowledge that

that a Pope may faile as a man, & be with out faith, & so be damned; but forsooth in office cannot as a Pope: whereas this speech of Christ was more specially touching Peters, not sayling as a particular Christian, then as an Apostle. For hee doth not so much vnderstand heere by faith, the doctrine offaith, as who would say, that Peter in matter of teaching should not erre; but here especially was intended, that faith by which Peter was engraffed into the mysticall body of Christ Iesus, which we call a saving faith, a renewing or a regenerating faith: and Christ meant, that though Satan should endeuour to sift out all goodnes frō him, yet he shold cōtinue in the state of grace & saluation to the end. So that this can make nothing at all for their purpose , which acknowledge that a Pope may be a reprobate, or an heretique, which yet Christ heere promised could neuer bee true touching Peter.

Thus haue I laboured to remoue all lets, which might hinder in shew the rai-sing of this doctrine from this Text. The truth is, there is no more reason why this speech thus directed to Peter, should be held

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A Caucaut, and

f Cha. i. 5 held peculiar to him, then that which
GOD sayde to Iosua (f), *I will not fayle
thee, should bee appropriated to him a-*
g Heb. 13 lone; which yet notwithstanding the A-
postle applyeth to all Christians (g). If
the Apostle might embolden all Chri-
stians to lay holde vpon that speeche; why
should it not be lawful to apply this to a-
ny child of God, whom Sathan desireth
to fist, and to shake as hee did Peter, *Be of
good comfort, Christ hath prayed for thee
that thy faith fayle not?*

It is ordinary to apply common com-
forts to some particular persons, as occa-
sion is, which application to particulars
shall not let, but that the matter so appli-
ed, belongeth of right to more then to
those, to whom for the present it is ap-
plied. When Christ applyed the doc-
trine of forgiuenesse of sinnes, to the man
sicke of the Palsey, *Sonne, thy sinnes are*
h Mat. 9. 2 *forgissen thee (h):* shall that prejudice the
liberty that is for every Believer, to lay
hold vpon the doctrine of the remission
of sinnes for his speciall comfort?

Thus still I hope, it appeareth more
and more, to be rightly collected hence,
That the faith of all true Beleevuers is un-

vanquishable. Christ hath prayed for all his, that their faith may not fayle: neuer was he denied by his Father any sute. I haue been the more diligent in iustifying this place to be the ground of this doctrine, because as it is abused by Papists, and ingrossed by them for *Peter* onely, and his imaginarie successors; so if this be cleared once, to be the doctrine of these words, as I hope now it is, it may serue instead of many proofes, considering the plainenesse of it, and that it speakes (as it were) directly to the hart and soule of euerie true and sound Beleeuuer: *Sathan will secke thee to winnow thee, but I haue prayed that thy fayle not.*

Now next, though this place might be sufficient, yet because the harmony and concord of the Scripture, cannot but be very contenting in a point so exceedingly comfortable as this is, therefore I will adioyne somewhat therein. This then is the effect of that which I will labour to make plaine, That if a man bee once through the mercie of God become a true Beleeuuer, a man endued with that *1. Tim. 1.* faith which the Apostles call *unfaigned* (*i.* 5. and in another place, *The faith of Gods k Tit. 1. 1.* Elect(*k*),

A Cauent, and

*Elect (k), sifted by satan hee may be vanquished hee can neuer bee, his persecute-
rance is certaine, his estate and condition
is vnalterable. I may well put here in the
front of this proofe, that promise of God
made of olde vnto his people, I wil make
aneuerlasting couenant with them, that I
will neuerturne away from them, to do them
good, but I will put my feare in their hearts,
that they shall not depart from me (l). Up-
on which words, thar glosse of *Austens* is
excellent: What is this, sayth he, but as
if God had sayde, The feare of me which
I shall put into their hearts, shall be such
& so great, that they shall adhere, and
cleaue close to me, euен to the end. This
is a notable place, to shew that God will
not suffer those euer to decline from him
whom it hath once pleased him truly to
conuert vnto him.*

*Ier. 32.
40.
De bono
persesser.
cap. 2.*

*Ps. 125
1.
Joh. 10.
28.*

How doth the Scripture abound with
speeches, directly testifying the persecute-
rance of the faithfulls They which trust
in the Lord, shall bee as mount Sion, which
cannot bee remoued, &c. (m), They are
sheepe, which none can plucke out of the handes
of my Father, sayth our Sauiour (n), They
are as a house, which no stormes or waues

can ouerthrow (o), Chosen ones, whome
it is impossible to seduce (p): They ^o Mat. 7.
are kept by the power of God, through faith ^{24.}
unto salvation (q), They are reserved vnto ^p Mat. 24.
to Iesus Christ(r), They are sealed by the ^{24.}
holy Spirit of God unto the day of redempti- ^q 1 Pct. 1.
on (s), They shall not bee tempted above ^{5.}
that they are able to bgrave (t), Though they ^r Jude 1.
fall, they shall not bee utterly cast downe: ^s Eph. 4.
for the Lord upholdereth them with his ^{30.}
hand(u). ^v 1 Cor. 10.13.

Do not these things abundantly proue
the perseuerance of belieuers? Which ^w Ps. 37.
way shold the Elect of God be deprived ^{24.}
of their faith? God wil not withdraw it,
for with him there is no shadow of turning
(x), The mercy wherwith he hath com-
passion on his elect is everlasting (y): so
is his loue (z). Those gifts of his which ^x Iam. 2.
accompany an effectuall calling, are ^{17.}
without repentance (a): that is, they bee ^y Esa. 54.
such, of the conserning whereof, GOD ^{8.}
neuer repenteith: nay, hee rather addes ^z Ier. 31.
more grace to his childreue, then takes ^{3.}
ought from them(b). ^a Ro. 11.

Wel, as God himselfe wil not withdraw ^{29.}
that gift of faith, which he ^b Luk. 8.
flowed, whereupon the graces of God, ^{18.}
which

A Caucaut, and

Elect (k), listred by satan hee may be vanquished hee can neuer bee, his perseuerance is certaine, his estate and condition is vnalterable. I may well put here in the front of this prooфе, that promise of God made of olde vnto his people, I wil make an euerlasting covenant with them, that I will neuer turne away from them, to do them good, but I will put my feare in their hearts,

Ier. 32. 40. *De bono perseuer. cap. 2.* *that they shall not depart from me (l). Up-*
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*Ps. 125
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Wel, as God himselfe wil not withdraw ^{29.}
that gift of faith, which he ^b Luk. 8.
flowed, whereupon the graces of God, ^{18.}
which

A Caueat, and

which concerne saluation, are sayd to be like a living water, that can neuer bee drawne drye (c), so the Duell cannot ex-

c Ioh. 4.14 tinguish it. He will indeed endeavour it, as was shewed in the former Sermon, but his power is abridged : *Greater is he that is in you, then hee that is in the world (d)*. Neyther can the corruption of GODS children be able to rut out the light of faith which is in them. Nothing shall separate from the loue of God, which is in Christ Iesus our Lord (e). The children of GOD are taught to pray to bee deliuered from euill: that is, that euill though it assayle them, yet it may not conquer them.

e Rom. 8.39. Why is this asked of GGD, if he bee not both able and willing to bestowe it? If GOD will deliuer his children from euill; if hee will confirme, strengthen, and stablisshem (f), and performe the good worke which hee hath begunne in them (g), how can it be that they should lose their faith? I know not any one point wherin the Scripture is more plentifull then in this. Variety of proofe I haue alreadie alleaged: if it were necessary, much more might easly be produced.

Thus

Thus in a woorde : It is the marke of hypocrites, that they *believe but for awhile* ^b Luk.8. (b). It must needs then bee the portion ^{13.} of those that believe aright, that their faith is perpetuall. The wicked indeede passeth as the whirlewnde, and is no more : but the righteous is an everlasting foun-
dation (i).

Truth it is, that if the children of God ^{i Pro. 10.} stoode vpon their owne personall ^{35.} strength, their perseuerance might very well bee doubted of: but they are ingra-
fed into Christ, (k), and so as the Apo- ^{k Ro. 6.5.} stle speaketh vpon another occasion, the root. beareth them, and not they the root (l) : ^{l Ro. 11.} their saluation dependeth not on them-
selues, but it is built vpon that foundati-
on of the Lord which remayneth sure (m). ^{m 2. Tim.} They which are planted in the house of the ^{2.19.} Lord flourish in the Courts of our God, and in ^{n Ps. 92.} bring forth fruit in their ye (n). Other ^{o 13.14.} branches may bee pulled away from their stockes, eyther by violence of wind or force of mans hand, or at last con-
sumed by length of time : With them that are in Christ, it cannot be so, they keepe not him, but are kept by him : and from

H this

A Caucaut, and

this stablenessse, which is in him, pro-
ceedes their firmenesse. I charge not,
sayeth the Lord, and this is the reason,
that you sonnes of Iacob are not con-
firmed (o). How confidently dooth Saint

*o Mal. 3.6 Paul speake touching his perseuerance
(p) ? I know whome I haue beleeuued, and I*

*p Rom. 8. am perswaded that he is able to keepe, that
38. which I haue committed to him against that*

q 2. Tim. day (q), The Lord will deliuer mee

I. 12. from euery euill worke, and will preserue

r 2. Tim. mee unto his heauenly kingdome (r). Shall

*4. 18. wee make Pauls case herein to bee sin-
gular, and think this may be true of him,*

*but yet not the portion of every true
beleeuuer? Why? Faith is in all the E-
lect of God, of the same commonna-
ture: and if it bee the nature of the*

*faith of one beleeuuer, to secure him for
the time to come, it is in the nature of
every one that hath faith also: and what
comfort were it to vs, to heare of Pauls*

*assurance of his perseuerance, if it bee
taught vs, that wee must still bee doubt-
full in that behalfe? Wee may admire*

*Pauls happiness; but with small con-
sent, when wee are put out of all hope
to*

to partake with him therein.

Paul (s) as he speakes with such confidence touching his future estate, resoluing vpon it, that nothing should bee able to deafeate him of that happines hee wayted for: so in the beginning of that discourse hee propounds a gene-tall doctrine, which concernes all which are in Christ Iesus: touching whome this hee deliuерeth, that *to them there is no damnation*; now hee prooues this by his owne example at large, &c. (t): *Ver. 2.* Whereupon I inferre, that whatsoeuer &c. Paul reporteth there of himselfe is not singular, that is, such as wherein ordinary beleeuers are not interessed with him; for then to what end is his experience and example brought in as a prooфе for a doctrine which concernes all? Certainly, it is the condition and state of all true beleeuers, *that neyther height nor depth, nor any other creatures can reparate them from the love of God, which is in Christ Iesus our Lord (u).* But I stay my selfe in this; It were no hard thing to *Ver. 39.* be plentifull in the enlargement of this prooфе.

H 2

There

A Caneas, and

Obiecti- There bee some things which are vsu-
ons 2- ally obiected by some against this doc-
gainst the trine: which it shall not bee amisse to
doctrine make answere to.

answered 1. It is sayd that there are divers spee-
x Obiect. ches in Scripture, where falling, and for-
saking, and things of the like nature are
threatned to the faithfull, and they
are called vpon to feare and care, such
as seeme to argue a possibility of finall
losing all grace which they haue once re-

x Cor. ceyued. For examples sake, *Let him that*
10.12. *thinkes hee standes take heed lest hee fall (x).*

y Ro. 11. *Bee not high minded, but feare, &c. (y)*
20.21. *Quench not the Spirite (z). Woorke out your*

z 1. Thes. *saluation with feare and trembling (a). Now*
5.19. *to what ende are these speeches, if the*

a Phil. 2. *faithfull cannot fall, so as to loose*
13. *that faith, with which they haue beeene*

Answe. *once endued? I answe thus: that what*
soever God works in, and for the faith-
full, hee worketh it by meanes. As hee
will continue them in faith, and keepe
them in the state of grace: so hee will
doe it by a curse: and one speciall
meanes, by which hee preserues the faith
of his children, is such exhortations as

this,

this, by which (he blessing them vnto them,) he preuenteth security and stirreth vp care of vsing all good meanes consecrated by him, by which they may bee vphelde in grace, and builded vp in faith. So that these aduertisements do not presuppose the falling away of Gods Elect: but are purposedly vsed in the wisdome of God to preuent the same.

They prooue that wee in our selues may fall, and had therefore neede to resolute with *Danid*, *That it is good for vs to draw neere to God* (b), but they doe not argue the purpose of God to suffer to fall, but rather the contrary: for well may wee say, that if God would forsake hee would never so often cail vpon his children to stand fast.

2 Many true belieuers haue fallen and fayled greatly: as *Dauid* in the matter ^b Ps.73.2 **Obiect.** of *Vriah*, *Peter* in the busynesse of denying his Master: shall it bee thought that these lost not their faith, when they committed such foule offences? How could faith and such grosse euils, bee at once together in the same men? I answere directly; that neyther *Peter* nor **Answeare.**

A Cauet, and

*David lost their faith quite in those their
fals. Wee must learne to distinguish be-
twixt the being of faith, and the working
offaith: faith may be, where it doth not
worke. There may be life in the root of
a tree, though in the winter season the
same be without both ieaſe and fruit. In
a mans body there may be life, although
for the present, being in a swoun, hee
doth neither moue nor breath; like to
that, which *Paul* sayd of *Eutichus* falling
*from the third loft, and taken vp dead: His**

c Act. 20, 10. life is in him (c). In a drie ſommer there
may be a ſecret ſpring of a Well in the
earth, though not ſo much as a drop of
water do flow from it: So there may bee
a certain ſeed of faith in a Christian, euuen
then when by ſome great temptation he is
overcome and fallen into a grieuous ſin.
So then it is true, faith did not worke in
David when hee committed adulterie. It
was not powerfull in *Peter*, when he de-
nyed his Master: but yet the recovery
of both, argueth that they remayned,
Luk. 2. as *Theophilact* sayeth out of *Chrysostome*,
touching *Peter*, the hidden ſeedes of faith
and grace in them both. No sooner was

David

Danid throughly dealt with by *Nathan*,
but he cryed out *I haue sinned* (*d*). No d 2.S3.12
sooner did the Lord looke backe vpon 13.
Peter, but bee wents out and wept abun-
dantly (*e*). So then this is the answere. A e Luk.22.
great sinne may smother faith, as ashes 61.62.
may the coles, but it cannot quench it.
The working of faith may bee stopped,
when the being thereof continueth.

A third obiection. Many that haue
giuen great evidence euен of strong 3 Obiect.
faith, and touching whome there is no
cause in the world, but to account them
true beleeuers, are by the testimony of
their owne mouthes, vttering the same
with great ernestnes, a testimony of their
not dissembling, vtterly without faith:
they say they haue no comfort, no taste
of any goodnes, they cannot pray, they
cannot so much as thinke comfortably
vpon G O D, or any of his promises.
Indeed they will say, it hath beene
with them thus and thus heretofore,
but all this is vanished, and now there
is nothing but deadnesse and infidelity
come vpon them.

Haue not these lost their faith? And
was

was it not also thus with David, when he
prayed that God would restore unto him
the ivy of salvation, &c. (f) ? That resto-
Ps.51.12 ring, argueth a departure and losse of
that which his desire was he might again
enjoy.

Answer. As I sayde in answering the former
objection, that there is a difference be-
twixt the beeing and the working of
faith; so say I now, that there is a diffe-
rence betwixt a man hauing of faith, and
his beeing aware that hee hath it. A man
may haue faith, euen then when hee
stands verie perempotarily to it, that hee
hath none at all. Physitians report of
men subiect to melancholy passions,
that they haue verily thought themselues
dead, when as yet all that haue behelde
them, haue knowne them to bee liuing,
yet haue they not beene able to persuade
them so: Such like spirituall perturba-
tions are in the mindes many times of
Gods children, that they conclude di-
rectly of themselues that they haue no
faith, and they which come to raike
with them, and to comfort them, cannot
beat away that opinion from them, who
yet

yet see in them plaine and apparant evi-
dences of a true faith. Indeed those very
complaints, which are made in these di-
stresses, are an argument of the presence
of that which yet is lamented as it were
not there. No man but a beleeuer can
complaine of the lacke of faith. Infide-
lity cannot bee perceyued but by faith.
The want of grace cannot bee taken no-
tice of without grace. It is in the mat-
ter of faith, as it is in the point and case
of Gods loue. GOD alwayes loues his
children, though hee doe not alwayes
shew it, nor they alwayes perceyue it.
*He hides away his face for a time, and they are
troubled (g).*

A fourth obiection. Wee reade in ^{g Ps.30.7} Scripture, that the spirit of God depar- ^{4 Obiect.}
ted from *Saul* (*h*) : and *Paul* sayth by the ^{h 1. Sam.}
corrupt doctrine of *Hymenaeus and Phile-
tus*, the faith of certain was destroyed (*i*) ; ^{16.14.}
& so he speakes of some, which haue er- ^{i 2. Tim. 2}
red from the faith (*k*), and fell away ^{18.}
frow the faith (*l*), and made shipwracke ^{k 1 Tim. 6}
of the faith (*m*) ; Doe not these thinges ^{10.}
argue a possibility of falling quite from ^{l Cap. 4.1}
the state of grace, and of an vtter losing ^{m Cap. 1.}
the faith?

Concer-

Answer. Concerning that of *Saul*, By that spirit which forsooke him, is not meant that spirit of regeneration, which workes in the elect: for that dwelleth, where it once entereth (*n*): but a certaine mea-

Rom. 8. 11. sure of necessary giftes; which God vouchsafed *Saul*, for the enabling him to the duties of his gouernment. Here-

vpon it is layd, that when *Saul* was first anointed King by *Samuel*, God gaue him another heart (*o*): now when *Saul* grew into extremities, then GOD deprived him of those gifts: such giftes are teare-

o 1. Sam. 10. 9. med the spirit of God, I meane, such as concerne a man for the discharge of his personall calling; as wee may reade that tearme giuen to that knowledge & vnderstanding to worke in curious workes which was bestowed vpon *Bеза*.

p Ex. 31. 3 *Izel* and *Aholiah* (*p*). As for the tearmes of faith in those piaces where destroy-
ing of faith, erring from the faith, &c. are mentioned, wee must thus conceiuem them, partly to betoken the doctrine of

q Gal. 1. 22. faith: so faith is taken for that which is beleeuued (*q*). Now that is oftentimes fal-
len from by many, they beeing corrup-
ted

ted and poysoned with false opinions : partly for the profession of faith; and so euен good men may at a time by weakenes in the extremity of persecutiōn fayle in the profession and shew of faith, not daring to shew themselues openly to bee that which they are: partly also it may bee taken for that, which is but faith onely in name and in opinion , and which is a meere titular faith; and no more faith indeede, then a course from which the soule is departed is a man.

There be some as *Augustine* saith, that doe rather *imagine* then *believe*. Now of such kinde of faith, the doctrine which I haue handled is not; for such may vanish, nay indeed such cannot continue: but when wee speake of faith, as it is the grace of God, which makes one with Christ, it can never be destroyed, neither doth any of those places produced speak of faith in that sense: nay, in one of the places *Paul* puts a distinction betwixt those whose faith he speaks of, & the faith & state of Gods chosen (r), as *Hymeneus* & *Philetus* doctrine destroyed the faith of r². Tim. 2 certaine: it pleased God to giue ouer some 18. 9.
to be de-

A Caucaſt, and

deceyued by them: But yet howſoever, ſhe foundation of the Lord remayneth ſure, and hath this ſeale, the Lord knoweth who are his, all this while the elect of God were ſafe, they were ſo ſurely builte, that it was not poſſible for them to miſ-carry.

5 Obiect. A hiftorieſtion. This doctrine is ac-
cused, to be a doctrine of idlenesse and
prelumption: for if a man hauing faith
cannot loſe it, and being once in the
ſtate of grace, cannot finally bee caſt out
of fauour, why ſhould hee feare to com-
mit any ſinne? for doe hee what he will,
God will not reieet him. What need he
binde himſelfe to any course of holi-
neſſe, or of diligent uſing ſuch thinges
as appertaine to building vp in godli-
neſſe? inaſmuch as h s condition is vna-
terable, hee is ſure of being ſaued what-
ſoever come.

Anſwere. It is true, in the iudgement of corrup-
ted nature, this may bee a very good en-
ducement to take liberty of ſinning, in-
aſmuch as there is no poſſibility of loo-
ſing faith: neyther will I ſay, but at a
time a childe of God may bee egged on
by

by his owne heart, vpon that ground to
gine an aduenture. But it is certaine that
such a sinne of presuming, or of giuing
ones selfe ouer to a dissolute course, or of
neglecting the care of holinesse, cannot
beare sway there, where faith is: Marke
what is tayde, *That sinne shall not haue do-
minion over those,* which are by faith en-
grafted into Christ (s). They which are ^{sRo.6.14} justified by faith, are *called of God* into ^{sRo.8.29} the state of grace (t), and they which are ^{30.1} *called are sanctified* (u). How are they ^{#Iud.1.} sanctifie, if they wallowe in securitie? &c.
How is that *a purger of the heart* (x), if it ^{Act.26.} leaueth behinde in a mans bewels such ^{18.}
grossenesse? how is it our *victorie* (y), if ^{x Act.15.} it suffer vs to be detayned in bondnge of ^{9.}
such a dissolute euill? It is the marke of ^{y Ioh.5.}
the worst men, and such as shall bee ^{4.}
swept away with the wrath and venge-
ance of God at his comming, To bee lul-
led asleepe in security, giuing themselues
ouer to the seruice of sinne, eating and
drinking and knowing nothing, vntill
they are taken like a birde in a snare (z). ^{z Mat.24.}
How can this then bee the state of bee- ^{38.}
leeuers? Will God suffer his to fail into
that

A Cauet, and

that, which they are left vnto, who are
of olde ordayne^d to destruction.

He that is a true beleue^r knows what
God requireth of him : and the more
sensible hee is by faith of Gods loue to
him, the more will his earnest desire be
to glorifie his name, by a holy behauiour.
It cannot bee denyed b^yt Paul was
resolued of his future estate, and of his
perseuerance in grace vnto the end : but
who euer more diligent, who more pre-
cise, who more constant in the studie
of holinesse ? It was his endeauour to
haue always a cleere conscience towarde

a Act. 24. God, and toward men (a) : it was his man-
16. nner to beate downe his body, and to bring

b 1 Cor. 9 it into subiection (b) : hee forgat that
27. which was behind, and endeauoured him-
selfe unto that which was before, and fol-
lowed hard toward the marke, for the pris^e
of the high calling of God in Christ Iesus

(c) : his manner of living, was exemplar
c Phil. 3. (d). His example is an abundant
13. 14. proo^f, that the assurance of persecu-
d 2 Tim. 3 rance, doth not naturally giue life and
10. beeing to presumption. Nature, per-
haps, will say, *Let vs continue in sinne that*

grace

grace may abound. This is that Logicke
of flesh and blood (e), but grace will Rom. 6.
replie, How can wee that are dead to sinne,
live yet therein (f)? Looke what inferen- 1.
ces vnto holinesse the spirit of God en- f Ver. 2.
forceth out of assurance of Gods eternall
fauour and of enuying his promises; If
you call him Father, &c. that is, if you
haue receyued the spirit of adoption, and
by it vpon good tearmes, call God your
Father, passe the time of your dweling
beere in feare. The more you apprehend
him to bee your Father, the more doe
you feare to offend him. (g). Seeing wee
haue these promises sayeth Paul, hauing g 1 Pet. x.
reference to these afores, in which God 17.
had syde, I will bee a Father unto you, and
ye shall bee my sonnes and daughters, let
vs cleane our seynes from all filthynesse of the b 2. Cor. 7
flesh and spirit, and finishe our xxi. lification in
the feare of God (h). The Scripture is full 1.
in this kind.

I haue bee[n] large in the handling of
this doctrine, 1. Because it is plenti-
full, the Worde of GOD aboundes
with reasons and arguments to con-
firme it. 2. Because it is comfortable, it is
the

A Causas, and

the grounde and storehouse of all true
consolation. 3. Because there be diuers
exceptions made against it , which
for the stopping of the mouthes of
gainesayers , and for the satisfacti-
on of all those whichfeare G O D , it
was necessary to explane. The summe
of all is , *That the faith of Gods Elect, true
sauing faith, can never, eyther totally or fi-
nally bee extinguisched.* Fcyling it is subiect
vnto : but not fayling. It may bee where
it dooth not worke, and it may worke
where it is not perceyued, a man may en-
joy it that complaines in bitternesse of
spirit, that hee cannot feele it. Hence,
*Came that saying of Augustine, that every
righteous man, vnderstanding by a righ-
teous man, a man iustified before God
by Christ, is more blessed then Adam:*

*Posset
velet, sed
vello ut no
possit.* and his reason is, *Adam had power, if he
would, but not a will to be abie to per-
severe in good; but as for them that are by
faith engraffed into Christ, they haue
both ability and will: they haue a desire
giuen them to continue, and are able also
so to continue to the end.* Ler vs come
to the vse. ☩

First

First; Heerby is ouerthrown that popish opinion, the leauen wherof hath sowred vse. some also which in other maine things doe vtterly dissent from Popery : to wit, that no man in this world , vnlesse it be by some speciall revelation , can be assured of his perseuerance and continuance in the state of grace ; That a man may fall from the state of election , into the condition of a reprobate ; Beeing now in Christ , hee may be vtterly cut off from Christ, hee may fall from grace, he may lose the spirit of G O D , and be quite and cleane without faith.

Such Positions as these are ordinary in the Papists writings; and some others (as I said) differing else from them, yet doe communicate with them in these errors. Errors I may safely call them, being so contrary to that doctrine which hath beene handled and prooved out of this Text, touching the perseuerance of the faithfull , and the vnalterable condition of those whom the spirit of G O D hath once renued.

How can that faith faile for vwhich Christ hath prayed? May a man know he

A Caueat, and

2 Cor. 13.5. hath faith indeed? No doubt hee may; why else are we exhorted to *try our clues whether we are in the faith* (i). If a man may be assured he hath faith, hee may be assured also, that his faith shall hold out to the very end: vnlesse hee will make doubt of the efficacie of Christ's request. And surely, if it were true which is held by some, That a man beeing once truly in Christ, may be againe quite out of Christ and so altogether in the state of nature againe, as if hee had never beene conuertert; then there will follow a necessity of a second Baptisme.

Baptisme is the Sacrament of our engraving into Christ, of our initiation, or enterance into Religion: if then a man fal so farre, that hee is wholly seuered from Christ, shall it not be necessary in his recouery, for him to be baptized? For how else (ordinarily) shall he become a lym of Christ? This is an vnauoydable absurdity which followeth this doctrine.

I may adde heereto, how this weakenth the comfort of a Christian. Much a doe hee hath to get faith. Alas I what a griefe and a heart-breaking to him is it,

to

to be taught that hee no sooner hath it, but hee may by and by lose it? now he is in the state of an elect, hee may be in as badde a taking as *Iudas*, or any reprobate tomorrow.

What kinde of doctrine is this? How deoth this sort with the generall ayme of the Scripture; which is, *That we through patience and comfort might haue hope (k)*? k Rom. But thus is Popery a doctrine of unsetlednesse: it traineth vp the soules of men in a perpetuall suspence; they would haue the people to be sure of nothing, neither of the matter to be believed, nor of themselves, whether or no they doe beleeeue as it is necessary. A kind of hope they will allow them, which (as they conceive it) is a kinde of blinde guesse without certainty.

2. Heere is an excellent matter of direction for vs, what thing especially to make choise of. What should wee rather seeke & desire, then such a good whereof we cannot be deprived. See how vainely men bestow all their care about things of no continuance; Honour, Riches, Pleasure, things of no continuance.

A Cawat, and

Honour, a weere bubble, as wee see
in that glorious Courtier Haman: to day
the second in a kingdom; worse then the
veriest slauie, euен one adiudged to the
gallowes, to morrow. Riches hath wings:
either wee are taken from them, or they
from vs, euен in a moment. *This night*
wil they fetch thy soule from thee (1); They
cannot preuaile in the day of wrath (m). As

Luk.12.

20.

m Preu.

11.43

n Pro.14.

13.

for Pleasure, what more transitorie? *Euen*
in laughter the heart is sorrowfull (n). Why
will men be mad vpon those things which
are lighter then vanitie it selfe? They be
all as water, vpon which the faster a
man claspeth his hand, the sooner it is
gone.

o Luc.10.

42.

p Gal.3.

26.

Oh that wee might all earnestly la-
bour after faith, and (*o*) chuse the better
part. This brings with it all those things
which wee so much affect. Would vvee
Honour? what greater then to be *sonnes*
of GOD in Christ? And this dooth *faith*
(*p.*)

Would wee Riches? vwhat compara-
ble to *Spirituall blessings in heauenly*
things? and these brings faith; inasmuch
as it brings *Christ*, vvhom hee vvhich
hath

*hath once giuen, cannot but with him giue
all things also (q).*

Rom. 8:

Would wee Pleasure? what like this, 32.
To knowe ones Name to be written in
Heauen? And this is also from faith: for
faith is accompanied with the presence
of Gods Spirit, vvhich beares witnes with
our spirit, that wee are the children of
GOD (r). Oh that wee could sell all to r Rom.8.
buy this Iewell; and euен as it were neg- 16,
lect all, till we were sure we were indeed
possesed of this treasure.

Thirdly; Out of this doctrine is derived The third
ued matter of infinite and vnspeakable Vse.
comfort for all that truly feare G O D.
How great, and how violent, the malice
and furie of Sathan is against all such,
wee heard before. Hee will not faile to
doe the vttermost that Hell can either
inuent or execute, for the throwing
them downe from that happie estate to
which the Lord hath raised them. Well
may a man tremble when hee thinkes on
this simply : for who are wee, that wee
should be able to encounter such an e-
nemie: But behold heere a Rocke of
Comfort ; This is like that strong Tower,

Prou.
18.10.

which Salomon speaketh of, to which the righteous flee and are exalted (s). We haue an Aduocate with the Father, Iesus Christ the righteous; and hee maketh continuall request on our behalfe, that our faith may not faile.

Thou wilt (perhaps) say to mee; I confess this were a notable comfort, if I were sure that I were one of those for whom Christ is a surer: but heerein I am doubtfull. I demaunde of thee, Hast thou any truth of faith? Canst thou tell whether that begun in thee, yea or no? So farre as faith goeth, so far the interest into this priuiledge goeth. But because I know thou wilt not be forswayed, therefore I will declare a sure course, by which thou maist be resolued heerein, that the benefit of this prayer, for the not sayling offaith pertaines to thee.

Examine thy selfe for two things: First, A constan: vse of making this request vnto G O D in prayer for thy selfe, That the Lord vouchsafe so to establish thee in grace and goodness, that thy faith may never faile, but continue firme and sure vnto the end.

To

To make good this that I say (that I may not giue a false direction) this knowe, That looke what grace GOD intends to bestowe vpon any man, vnto him hee giues a desire and care to begge the same at his hands in Christes Name.

When hee intends to giue mee knowledge , hee will giue mee *a minde to know(t)*. Hee will make mee to pray , *I. Joh.* with *Dauid* ; *O giue mee understanding : 20.26.* *Teach mee good judgement and knowledge (u).* When he meanes to giue me faith , *u Psal.* hee will stirre mee vp to pray for faith. *119.34.* When he will preserue me from tentati. *66.* on , hee will secretly prouoke me to cry to him , that my faith may be kept safe from temptations.

Againe ; This is also a true point, that these two things doe still goe together : The intercession of *Christ* in heauen ; And the worke of his Spirit in our hearts, mouing vs to aske those very thing^s , which he craueth of God on our behalfe.

And therefore (x) hee which in one *x Rom.8.* place is said to *make requests for vs* , is

I 4 said

A Causat, and

*y Vers.
34.26.*

Said in another, to giue vs his spirit to
helpe our infirmities (y). So then, I aske
thee, Doost thou consider often how fu-
riously Satan is bent against Gods chil-
dren ? doost thou recount with thy selfe,
how vnable thou for thy part art to make
resistance ? doost thou see and be mone
the weakenes and scantnes of thy faith ?
doost thou continually pray vnto GOD,
and euen begge of him in Christ's name,
that hee would helpe thy vnbelieve, that
hee would confirme and stablish thee to,
that thy faith may never be remouued ?
This is an evidence to thy soule, that the
prayer of Christ belongeth vnto thee ;
and that the gates of hell shall never pre-
uaile against thy faich: this is a familiar
marke. Doubtlesse, there is no faith at
all, vwhere this fute is not often even
groned out vnto G O D, That faith may
not be ouercome.

Secondly ,Diligence in the vse of the
meanes ordained by God, for the susten-
tation and increase of faith, Heere is al-
so a rule like the former. Will God giue
me any spirituall good ; he will giue mee
an heart to vse all good meanes for the
attaine-

attainment of that good(z). Now thez Ho-
meanes to keepe faith from falling , are 2.
especially the Word and Sacraments.
The Word buildes vp further , and
makes to growe vnto more perfection :
The Sacraments are seales of righteous-
nes, and serue to strengthen our appre-
hension of the loue of God in *Christ Ie-*
esus. Therfore sound Belieuers haue been
alwayes carefull in the vse of these two.
The word hath beene deere vnto them; it
hath beene the ioy & reioycing of their
heart; they haue delighted to heare it;
it hath been a comfort to them to conser-
about it, and to meditate in it. The Sa-
craments haue bin frequented by them:
that of Baptisme , though received but
once , yet applyed often: that of the
Lords Supper, they haue beeene frequent
uers of.

Read and obserue the Scripture, and
you shall finde it so. So then, art thou a
diligent Hearer ? a reverent and often re-
pariter to Gods Board ? delightest thou
in these holy exercises of Gods house ?
labourest thou to profit by them, and to
finde sweetnes in them? it is a good signe,
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finde sweetnes in them ? it is a good signe ,
that

A Catechist, and

that the Lord will preserue thy faith, to whom he hath giuen care to seeke and la-
bour to vphold it.

Thus I haue taught, how wee may comfortably apply this comfortable doctrine. There shall be no danger of giuing way to presumption by teaching this point, these markes being annexed: for if these markes want, thy case is dangerous; thou canst not say thou haft faith, nor promise to thy selfe any victo-
rie against the diuell.

F I N I S.



